

The
**CHRISTIAN
CENTURY**
A Journal of Religion

A Dry Republican Convention
Sacraments—Barriers or Bonds?

Editorials

**The Russian Church—Is
It a Martyr?**

By Matthew Spinka



The Farmer and His Church

By Fred Eastman

An Even Exchange

By Charles M. Sheldon

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The CHRISTIAN CENTURY

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EDITORIAL

FOR TWO DAYS in January, the 12th and 13th, a company of Christians representing nearly half of the principal communions of the universal church will be in session in Baltimore. The occasion will be the first public conference of the Christian Unity league, a local body that has been organized with a Disciple as president, a Presbyterian as vice-president, a Methodist as secretary, and an Episcopalian as treasurer. There will be addresses on various aspects of the problem of Christian unity, together with study conferences and group discussions. And on the evening of the final day, after a closing word on "The Cross the Symbol of Unity," the membership of the conference will celebrate the Lord's supper together. To those who remember what happened—or, rather, what failed to happen—at Lausanne last summer, the announcement of this conference in Baltimore, with its participation by those of the Anglican tradition in a service that will be presided over by a Presbyterian,

comes to bring renewed hope. The announcement sent out by the Christian Unity league of the preparations for this particular celebration speaks of it, somewhat quaintly, as one that will be "conducted by representatives of those communions that are not afraid to sit with their brethren of other communions in the remembrance of the sufferings of Christ." Yet that is, by any honest standard of judgment, the essential significance of such a gathering. It cannot be as outwardly impressive as Lausanne, but it will prove that there are Christians and communions "not afraid." And the reassembling of Christ's followers about his table is, at the last, a test of courage.

Ohio's Election Did Not Repudiate Prohibition

THE DANGEROUS EXPEDIENT of adopting a measure that promotes their cause even when it violates the moral conviction of thousands of voters has again been illustrated by the anti-saloon league, this time in Ohio. That state had a law which made the fees of justices of the peace dependent upon the costs and fines assessed in their courts. This law was declared unconstitutional by the supreme court of the United States. In the election just held the voters were called upon, in a state-wide referendum, to consider a measure known as the Marshall bill, which sought to avoid the unconstitutional phases of the previous law but still left the pay of the justices of the peace dependent upon the fines and costs assessed in their courts. The device was that of creating a fund in the county treasury from such fines and costs, the justices to receive their salaries from this fund, provided their courts produced enough to pay them. In other words, whatever deficit lack of fines produced would be taken out of the salaries of the justices. A judicial system which depends upon fines assessed for the pay of its judges is vicious, but the anti-saloon league of Ohio not only supported this measure but campaigned actively for it, declaring it a major wet and dry issue. The bill was overwhelmingly defeated and now the wets are shouting the league's contention that it was a test of wet and dry sentiment. Of course this is a misinterpretation of facts. Thousands of dries voted against the measure because of its vicious judicial aspect. Governor Donahy, an ardent dry himself, was known to oppose this measure. It was defeated because it was intrinsically wrong, and the mere fact that it would have expedited judicial processes

in dealing with prohibition cases did not remove that fundamental shortcoming. Civic reform and social righteousness are never forwarded by the use of expedients that are unethical and wrong in themselves.

Detroit's Election as a Lesson to Drys

AT THE RISK of somewhat overloading our columns in this issue—after elections with political news, some reference to the choice of a mayor in the city of Detroit seems required. The country has been told of the way in which, in a preliminary primary, the field of candidates was narrowed to two—Detroit's present Mayor Smith and a veteran councilman, Mr. John C. Lodge. In this primary Mr. Lodge had a tremendous lead, and his victory seemed certain until the mayor, flinging aside the economic liberalism which had made his administration notable in some respects, shifted the campaign to the liquor issue. Announcing that it would be impossible to enforce prohibition in a city such as Detroit, and that he had no desire to enforce it, the mayor swept into a spectacular campaign that bid fair, for a time, to reelect him. As a matter of fact, Mr. Lodge was elected with a majority of about 12,000 votes. His victory is asserted to prove that, even in such an urban center as Detroit, with Canada only ten minutes away, and a population attracted by the motor factories of a sort that might be expected to favor a wet policy, the strength of the drys, when aroused, is sufficient to carry an election. As such a demonstration, the Detroit election had its value. It is unfortunately true, however, that it contained a lesson of equal value for the drys, if they are not totally blind. In Detroit the drys proclaimed Mr. Lodge as their champion, and acclaimed him without any reservations whatever. Mr. Lodge, however, was notably silent during the campaign. Now that he is elected his first act has been practically to repudiate his dry support, to inform dry organizations that he wishes no advice from them, and to point out to the city that, in being elected, he did not promise to enforce the liquor laws "in any special way." Detroit, therefore, furnishes another example of the short-sightedness of the policy of being content with defeating a wet. Dry law enforcement will be assured only when the drys turn from the negative policy of opposing wets to the positive policy of supporting real drys.

Cheering Word from Baltimore

REJOICING will be general throughout the churches at the word from Johns Hopkins hospital, in Baltimore, that Bishop Brent is responding to treatment. To those who were at the Lausanne conference last summer the evident condition of Bishop Brent's health was a cause for grave anxiety. Following his return to this country the bishop had to ask to be relieved of many of the responsibilities which he has borne, among them the supervision of Episcopal churches in Europe. It was this act which was so unfortunately misinterpreted in the press as resignation of the bishop's diocese of western New York. Finally it became necessary for the bishop to enter the famous Baltimore institution for a prolonged rest and extensive medical

treatment. After weeks during which his friends waited impatiently for news of his progress, the word now comes from the bishop's medical attendants that he has passed the critical point and that there stands nothing between him and a full resumption of his duties but a period of recuperation. It can be taken for granted that this period for rest will be provided for the bishop, and that the desire for his full recovery will be so general that he will be the first to suggest a resumption of the extraordinary tasks which he has been carrying. Something of the hunger of our churches for leadership is to be seen in the way in which Bishop Brent has become, in the relatively brief period since he returned from the Philippines, not only a commanding figure in the affairs of his own communion, but a prophet honored in all the communions because of his advocacy of Christian unity and his devotion to the cause of world peace. Bishop Brent is one of the few American churchmen whose stature overtops all denominational lines. It is a joy to know that the promise of his service holds good for years to come.

The New Note in Armistice Observance

THE CHRISTIAN CENTURY mails are bulging with letters and newspaper clippings giving accounts of Armistice week sermons and addresses on the outlawry of war. This is the first time since the war that the outlawry note has found full-voiced expression in the peace utterances of the nation. It is more than interesting, it is thrilling, to watch an idea of vital importance make its way into public acceptance. Two years ago the bare term, "outlaw war," crept for the first time into the vocabulary of peace advocates. Last year it began to be more than a mere phrase and became a slogan, a kind of unintelligent rallying call for anti-war emotion. This year it appears as a definite idea, a constructive philosophy and technique, for the achievement of peace. This is not to say that all speakers who espoused the outlawry of war equally grasped its meaning or set it forth with consistent understanding. That would be expecting too much of minds which have long been looking in other directions for peace. Such minds long implicit in organized movements for peace based on the principle of securing it by the retention and use of the war system itself, could not suddenly execute an intellectual right-about-face. It requires time to take on a new attitude toward international relations, and not less to shake off an old attitude. But the thousands of sermons and addresses delivered during armistice season on the thesis that any scheme for peace which depends for its success upon the favor of the war system is doomed to futility, are bound to cause further reflection on the part of the peace-loving mind. The proposal to outlaw war, accepted too easily by many who look upon it as a kind of truism to which they can thoughtlessly nod assent, is bound in the end to create great intellectual disturbance. Some day such superficial believers will awake to see that their whole outlook on international affairs must be reconstructed in the light of the discovery that the barbarous institution of war is now the supremely legal thing in civilization. That multitudes of ministers and other moral leaders have now awakened to this necessity is hearteningly evidenced by their armistice utterances.

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Back to the Manitou and The Happy Hunting Ground

A POW-WOW of Canadian Indians representing the Six Nations is reported to have taken action definitely abandoning Christianity and returning to the old tribal religion. The official character of this gathering is denied by the well-known Indian guide, Fred Beauvais, on the ground that those who conducted it were not real chiefs and that the law explicitly forbids any but Indian chiefs to hold public meetings of Indians. The Boston Transcript's correspondent, agreeing that the gathering was of decisive significance for the religion of the Indians, says that it was not really a pow-wow but "inaugural religious services in which those present were duly taught the constitution or basis of their forefathers' religion." Mrs. American Horse says that "the Indians were bound to turn back to their forefathers' god, the Great Spirit, for sympathy in their present state, tied down as they are by the white man's laws." There have been three hindrances to the real conversion of the Indian. The first is that the white man's practical attitudes have not always, or generally, been such as to commend his religion to the acceptance of his prospective converts. The second is that Christianity has been handed down to the Indians as the religion of a conquering people backed by every sort of claim to cultural and racial superiority on the part of its exponents. And the third is that the Indian has a tribal coherence, a power of internal resistance to external influences, and a capacity for conserving social tradition that are almost inconceivable to the white man. Lacking written records, the tribal memory is tenacious to an almost incredible degree. A pueblo on the Rio Grande had friendly relations with the Comanches a century ago, exchanged visits, and, in compliment to their friends, learned a dance with words in the Comanche language. The dance is still given in San Ildefonso with the accompaniment of the original words, though no man in the pueblo has seen a Comanche or understood a word of the language for the better part of a hundred years. About 1690 a Tewa pueblo moved four hundred miles west into the country of the Hopis in Arizona, an entirely different linguistic group. It still maintains its separateness and speaks its own language in the midst of an alien speech. Against such stability of custom, it is little wonder if the processes of evangelization as they have been conducted have often gotten but a little way beneath the surface.

Indianapolis Hopes It Has Its Last Mayor

JUST HOW FAR politicians of the machine type are willing to risk any uprising of popular resentment is illustrated in recent developments of the municipal tangle in the city of Indianapolis. Mayor Duvall, elected by a corrupt machine with the help of the ku klux klan, refused to surrender his office upon indictment and conviction under the corrupt practices act. Fearing possible impeachment by the city council, he appointed his wife controller, because the law makes the controller successor to the mayor in case of death or disability. The council, being of the same complexion as the mayor politically, refused to impeach him

until the civic organizations of the city had not only demanded his resignation but had discovered legal means for the purging of the city hall. The councilmen then threw the mayor down and elected their own chairman as mayor pro tem. The mayor, foreseeing their action, resigned a few hours before it was taken and his wife became the city's chief executive. This lady appointed his honor's attorney as controller, resigned at the end of a half-hour, and the attorney of the self-deposed executive became a claimant for the mayor's chair. The two claimants for the throne then went into court, and the ku klux chairman of the city council obtained the crown. The civic associations of the city and the chamber of commerce, carefully excluding the central trades and labor assembly, sent delegates to a central committee for the purpose of proposing a list of high-minded business men as candidates for permanent mayor. The council—four of whose members had by this time been indicted by the grand jury for bribery—paying no attention to the citizens' committee, elected the attorney of the indicted councilmen as permanent mayor. The council was republican and the new executive is an old time democrat who has held many offices by the favor of his party and who was also at one time an attorney for the ku klux klan. So just how straight the straightening out of the tangle has been made remains to be seen. Meanwhile the harried city awaits the expiration of the normal term in 1930 for which its present administration was elected. Then it will go under the city manager form of government.

The Quaker World Do Move, Too

NO PERIODICAL that reaches the offices of The Christian Century is read with more relish than the Friends' Intelligencer, of Philadelphia. This weekly, which preserves the flavor of old-time Quakerdom, gives continuing evidence of the vitality that remains within the society of these plain folk who talk a plain language and seek ever to render a plain accounting of the spiritual experiences which are theirs. But there are times when some things creep into these guarded pages which make us wonder whether, after all, the adherence of the Friends of today to the ideals and practices of the past is as rigid as might be believed. For instance, the issue of the Intelligencer for "eleventh month 12" contains an advertisement inserted by that widely-known firm of Philadelphia Quakers, Strawbridge and Clothier. These Quaker merchants are here seeking Quaker trade. They offer fur coats, women's and misses, ranging in price from \$145 to \$385. They are guaranteed fashionable—"the outstanding new fashion on every grandstand." Of course, \$385 for a fur coat might not scandalize John Woolman much. Not if he knew what some fur coats cost.

A Ccw-Path Through a Skyscraper

THOSE who are accustomed to think that all the anachronisms and all the unprofitable survivals of things that have lost their utility with the changing times are to be found in the field of religion, may contemplate with edification not unmingled with pious mirth the build-

ing of a cow-path through a new twenty-two-story office building in Chicago. This skyscraper is within three blocks of the corner which is sometimes proudly, though perhaps inaccurately, described as "the busiest corner in the world." It need scarcely be stated that there exists no present urgent need for a cow-path in that vicinity. But when the early settler, who had a cow-barn on the rear of his lot, sold the property which separated it from the street, he stipulated in the deed that for all time a ten-foot passageway should be left to the site occupied by the barn. The cow has gone. The barn has gone. The settler has gone. Every characteristic of the neighborhood has changed. But the legal requirement stands fast. Whether anybody needs it or not, a right of way must still be preserved by which the vanished cow may go to and fro between the vanished barn and the pasture which is now covered with twenty stories of stone and steel. The case is striking, but not unique. Human nature is always doing things like that—tying up progress for all eternity, or for so much of it as it can control, by establishing an unchangeable means for meeting some temporary end. Sometimes, as in this case, it does not greatly matter; the cow-path becomes a tunnel through a building designed to meet a modern need, and the life of the city flows around and over it with only a little wasted space and lost motion. Sometimes it means the perpetuation of a custom or an institution which blocks the world's progress in more serious ways. And it is not only religion that is maintaining cow-paths through skyscrapers.

A Dry Republican Convention

IT IS NOW CLEAR that the enforcement of prohibition depends upon the character of the delegates selected to sit in the republican convention of 1928. Given a republican convention composed of political hacks, picked by old-line leaders whose major interest it is to avoid any issue which may disturb their control of party machinery and patronage, and the result will be four more years of supine acquiescence in a policy that allows prohibition to be granted lip service in legislatures and made a political football in important portions of the nation. Given a republican convention composed of delegates who believe in prohibition, who are eager to write an honest enforcement plank into their platform, and determined to choose none but an honest dry candidate to stand on that platform, and new vigor and achievement will mark the cause overnight. Given the former sort of convention, and no matter how the dries may try to impress it after it has assembled, all they will get will be only a sop flung by the politicians. Given the latter sort of convention, and no matter how eager the party wheelhorses may be to dodge, there will be no way under heaven by which prohibition and its enforcement can be kept from winning a popular mandate that will give it a new moral authority throughout the nation.

At least one major American leader sees this. Senator Borah made the demands of the situation too clear for mistake when, in his magnificent speech in New York on

November 12, he told the dries that the place in which to align the republican party on the side of active prohibition enforcement is on the floor of the approaching republican convention. The reasons are obvious. It looks now as if the republican convention of 1928 is to be "open" as no convention of that party has been in a long time. The delegates will not be selected in terms of outstanding candidacies. Blocks of delegates will be present whose allegiance to the many candidates ostensibly supported will be merely nominal and there will be a great mass of delegates uninstructed for any candidate. Under such circumstances, questions of principle and policy can be used to determine the personnel of the convention far more easily than when the preconvention months are swept with tidal movements for rival personalities. By insuring delegates of a certain character and attitude towards law enforcement the dries will not only provide for the adoption of a pledge committing the republican party to honest enforcement but they will also provide against the vitiation of that pledge by nominating, in the free-for-all into which the convention will develop, a candidate who is only politically dry.

In view of this opportunity to put the republicans solidly behind prohibition and its enforcement, the course of the democratic convention becomes of secondary importance. Consider the position in which a democratic convention will find itself if, meeting after the republican convention, it faces an unequivocal dry plank in the republican platform and an unequivocal dry at the head of the republican ticket. It will then have to choose between one of two courses. It can follow the republican example, and so swell the size of the enforcement mandate. Or it can espouse the wet cause, and court the punishment which the dries, with a clear issue, will certainly inflict. Not a moment is to be lost if the churches, the women's clubs, the civic organizations, the temperance societies—whether protestant or Catholic or Jewish in origin—are to take advantage of this opportunity.

No one who reads Senator Borah's New York speech can fail to see how definitely he has shown the way by which prohibition can be established and made effective. The very irritation expressed by some wet organs is evidence that they know that the senator has made clear the method by which the present slow retreat of prohibition sentiment, in the face of increasing nonenforcement, can be stopped, and victory insured. "Mr. Borah's party associates will not thank him for his advice upon platform making," says the New York World. "They have troubles of their own." Precisely. An honest dealing with living issues is the last thing that Mr. Borah's party chieftains want. But it is the one thing that the prohibition situation demands.

"Under proper leadership," said Senator Borah, "the people of the United States will enforce any law which they are unwilling to repeal. Under proper leadership they will repeal any law which they are unwilling to enforce. Let us not play this game below the intelligence and the courage and the character of the voters." This puts the issue in a nutshell. And it puts it squarely up to the republican party. That party has been in office during most of the years during which the failure to enforce the prohibition law has allowed the present crisis to develop. It has been the pussyfooting of the men at the head of republican administrations which has done more than any other one

thing to take vigor and effectiveness out of enforcement efforts. Yet, as Mr. Borah says, "There is no reason in the world why, if a party intends to enforce the eighteenth amendment, it should not say so. A political party which asks the people to turn over the entire machinery for the enforcement of the laws must in all fairness declare its position and announce its policy on the subject." And Mr. Borah is right in drawing the inference that silence at this point means faint-heartedness: "A political party which is unwilling to declare its purpose to enforce the eighteenth amendment will not enforce the eighteenth amendment. A political party which is unwilling to say so has little right to be regarded as a friend of the eighteenth amendment."

Of course, this issue of enforcement is not to be solved by the mere writing of an enforcement plank into a party platform. Such a plank there certainly must be. But the plank will have little meaning if the man who stands on it is not unreservedly in favor of it. Mr. Borah pointed this out at New York in a passage which gained power from the sardonic phrases which it contained: "This is a presidential election. The chief duty of the President is to see that the constitution and the laws made in pursuance thereof are enforced. . . . Under these circumstances the people must necessarily be interested in the views of their candidates for the presidency. This issue will be in the minds and upon the lips of the voters from the day the conventions adjourn until the day the polls close. Everybody, except the deaf and the dumb and the candidates, will be discussing it and endeavoring to get the best information possible to enable them to vote intelligently." Will Mr. Hoover and Mr. Hughes and Mr. Lowden and Mr. Dawes and Mr. Longworth and Mr. Curtis—the Great Dumb Half-Dozen—kindly note?

If Senator Borah maintains aggressively the position taken in his New York speech—and who dreams that he will do anything else?—he is probably strong enough, alone, to force his party to make some sort of pronouncement in its platform on this issue. This is one of the cases in which one determined man, holding the ear of the country, can accomplish a great deal. But there may be a great gap between such a formal statement as the party might make to quiet a single member, however important, and the genuine dedication to the enforcement of the dry law which the situation demands. A mere rhetorical genuflection in the direction of national prohibition is almost as much to be avoided as a failure to face the question at all. How can the dries make sure of a convinced dry presidential candidate standing on an unequivocal platform of law enforcement?

"Organize," says Senator Borah in answering that question. "Demonstrate your power; sit on the floor of the convention and not in the galleries as ornaments. Write platforms and not essays." In other words, let the dry sentiment be recruited *now*—not next summer after the real battle is over—to roll a majority of convinced dry delegates into the republican convention. It can be done. The anti-saloon league knows it can be done. If the league has any desire to fight this prohibition enforcement issue out now before more ground has been lost, it will place itself immediately, with all its resources, at the head of the determined men and women who can be enlisted for this cause in every part of the country.

What will the anti-saloon league do with this opportunity? It is about to open a national convention of its own, where the chance will be given to start a drive for a genuinely dry republican convention next summer. Will the league seize this chance? Or will it remain content with a colorless and inoffensive course which does not disturb the calculations of the politicians with whom it has been getting along so easily, but who are quite willing to see the national disregard for law increase, the enforcement of the prohibition law become more and more of a farce, and their party and candidate stultified by silence in the presence of this issue? Every dry will agree that Senator Borah has stated the case as it is and has laid down the conditions which must be met if the present slow undermining of prohibition is to be stopped. But will these dries take the one effective method of meeting these conditions by starting now a national campaign to get dry delegates elected to the next republican convention? If the anti-saloon league answers that question with promptness and courage it will meet with a nationwide response from the dry sentiment of all the states, inside the churches and outside, which will spell a new epoch for the cause whose leadership has been entrusted to its hands.

The Sacraments—Barriers or Bonds?

OF THE QUESTIONS which have been thrown into a place of commanding prominence in public attention by the recent utterances of Bishop Barnes, the disorderly denunciation of him during public worship in St. Paul's and the numerous comments which these events have elicited, the one most deserving of consideration is not the question of evolution but that of the sacraments. A discussion of evolution has not, at the present moment, very much news value. Such discussions are always going on in one quarter or another. Some sincere but, as we believe, mistaken souls still think and say that a belief in organic evolution as a true description of the process by which life on this planet came to have its present forms is inconsistent with a belief in the essential principles of the Christian faith. But they have already said it as forcefully as it can be said, and no reiteration of that position can create more than a momentary flurry even if the utterance comes in the form of an interruption of a Sunday service in a cathedral. There are so many devout and, in the best sense, conservative churchmen who hold to the entire compatibility of evolution and Christianity that the additional testimony of a few more, even if they are deans, bishops and archbishops, does not appreciably alter the balance of opinion. There is plenty for the scientists still to learn about the details of the evolutionary process, but the relation of evolution as a whole to religion has ceased to be a live issue of the first magnitude.

The question of the sacraments, while it may seem to the outsider more technical and ecclesiastical, is really a much more burning issue. It is not exclusively an Episcopalian or a Catholic question, and it is not a mere matter of ecclesiastical technique. It contains implications which go

deep into the nature of religion, the nature of man, the character of God, and the relations between the members of the Christian community.

It has been represented in some quarters that Bishop Barnes "does not believe in the sacraments." It is evidently true that he does not believe some things that have been commonly held by his church about some sacraments, but that is a very different thing from not believing in the sacraments. The most that his statements imply—apart from a specific repudiation of transubstantiation, wherein of course he agrees with the historic position of his church—is the belief that the grace of God is not conditioned upon any specific *opus operatum* performed by persons upon whom the church has conferred an exclusive ability to perform it effectively. In similar vein the bishop of Manchester has recently declared that it is "sheer, stark idolatry to say that God would refuse his gift to any who obeyed faithfully what they believed to be the command of Christ," and that such a view involves "a shocking conception of God." Whether or not it may be advantageous for the church to place in the hands of specially qualified persons the administration of certain ceremonies called sacraments, is a matter of practical expediency. It is an administrative and not a theological question. But deeper than this lies the truth that none of the means of grace is a priestly or an ecclesiastical monopoly. Whatever ceremonies there may be which have religious value as reminders or illustrations of spiritual truth or as steps by which man may approach the throne of grace, these ceremonies may be performed in a perfectly "valid" manner and these means may be utilized by anyone who has the disposition. It may be well for the church to provide that the sacraments shall normally be administered by those who are set apart for this service, but that is not to be construed as a denial of the right of any Christian man to use them as his conscience may dictate and his abilities may permit.

The truth of this statement is the more evident if the conception of sacrament is enlarged to include not only the two or three or seven ecclesiastical ceremonies to which that term is commonly applied, but also those other experiences, more closely integrated with normal human life, by which men achieve a vivid sense of the reality and the nearness of God. Far from not believing in the sacraments, Bishop Barnes believes in more sacraments than have ever been listed in the rubrics of any church. He says: "Life is full of sacraments, great and small. Personally, I feel God near when the sunshine ripples over a cornfield or when the wind blows over a grass-green upland. Music brings him to others; it stirs them so that they know the world to have unseen rhythms of beauty which are the expression of God's perfection. Others find in poetry the thrill that makes the world expand till it embraces God and causes him to show himself in common things. To a mother her children are true sacraments, signs of God's creative power; and love has always been a sacrament, a symbol of that which is supreme in the eternal realm of spirit."

Man is not such a purely rational intelligence or a spirit so detached from its physical environment that his soul can grow to its full stature without the aid of visible symbols and tangible embodiments of spiritual realities. Even the Quakers who are commonly said to have rejected the

sacraments and who have perhaps thus deprived themselves of some useful aids to worship, have not attained their high level of piety without stress upon the sacramental quality of all life. For all men the abstract must be made concrete. The general must be presented in specific form. That which is everywhere and always must be rendered in terms of the here and now. The dear love of comrades must be expressed in greetings, handclasps, cheery words and friendly attitudes. The human heart knows how to interpret these visible and audible signs as the expressions of the deep reality which lies back of them, but it will not be fastidious in requiring that these symbols shall mechanically conform to a predetermined pattern. Loyalty to country finds natural expression in certain symbols of devotion, arbitrary perhaps in their origin but soul-stirring when they have been enriched by association and endeared by common use. One will not look upon the flag unmoved, but one will not be tempted to believe that any ceremony of respect for the flag is "invalid" as a means of expressing or stimulating patriotism unless the flag is made of specified materials and waved by a properly qualified hand.

By so much as religious conceptions are loftier and subtler, more needing to be rendered concrete that they may not evaporate into vagueness and more difficult to symbolize without reducing them to the level of superstition and magic, by so much is it necessary that the symbols and instruments of religion be still more rich, varied and flexible than those of friendship and patriotism. We need not fewer sacraments, but more; not a narrowing of the circle of holy things, but an enlargement of it to include all those vivid moments of experience in which the highest and deepest significance of human life is revealed. Any formal ecclesiastical acts which are included in the number of the sacraments, such as baptism and the Lord's supper, must be viewed in the light of their relation to these other efficacious symbols by which spiritual values are brought to consciousness and rendered operative. So conceived, the sacraments will not tend to inculcate, as they have too often done, the idea of a God with the mind of a drill-master or a court chamberlain, stressing ceremonial above all things and conditioning his approval upon the meticulous performance of specified rites by persons holding official credentials. Such a conception of God has no place in the mind of the modern man. The arguments for the existence of God, so far as they are arguments for the existence of that kind of God, have lost all force. Thinking men had never better reason than they have today for believing in God, but he must be a God who does not give the place of primary importance to things which the moral consciousness of men in their most sensitive and Christian moments recognizes as secondary.

And such a conception of the sacramental character of life itself will produce, as it has in large measure already produced, a more cordial relation among those who have different ideas about church ceremonials. If two or three or seven acts are *the* sacraments by which alone certain necessary spiritual graces may be conveyed, then those who are divided upon them are deeply divided. But if they are only some of the ways by which men have found it possible to approach God, then there may be true brotherhood and essential unity among those who, by reason of differences

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in tradition, heritage or temperament, use different ceremonies. Such a view is reflected in the opinion that the Episcopal church "should be ready to welcome to its communion any who are communicants in any recognized Christian body." To most of us there appears to be nothing at all revolutionary in such a proposal, but its implications reach down deep into the whole question of the sacraments and their place in religion. Those who are irrevocably committed to what has usually been considered the Catholic view of the sacraments, though it is by no means confined to Roman Catholics, can scarcely be hospitable to such a suggestion, and it is difficult to see how they logically could be. The holders of the Catholic view will inevitably find in the sacraments barriers against brotherhood; the holders of the catholic view will utilize them as means for the promotion of unity. It is evident that Bishop Barnes has started a train of thought which will have far-reaching consequences not only in his own communion but in others as well.

The Cable and the Line

A Parable of Safed the Sage

I TRAVELED on the Fall River boat, which is a way I like to go. And the daughter of the daughter of Keturah was with me. And we had our Dinner, and we sate on Deck and watched the Lights, and then we sate in the Saloon and heard the Orchestra. And then we sought out Berths and slept until the morning.

And as we approached the Dock, the daughter of the daughter of Keturah said, How can they bring this Great Ship up to the Dock? And how can they Hold it there so that it shall stay?

And I said, Behold the man with a coil of Small Rope. Presently he will throw the Line ashore, and a man on shore will catch it. So shall the Ship be moored to the Dock.

And she said, Grandpa, the Rope that the man hath is Very Small. It would never hold this Great Ship.

And I said, Observe, and see what thou shalt see.

And it came to pass that the man threw the Line, and a man of the Dock caught the end of it. And he hauled it to the Dock.

Then did the Sailors push over the side of the Ship the Loop of a great Cable, and to it was fastened one end of the Line. And with the line he pulled, yea, and other men with him. And they brought up the Loop of the Cable, and lifted it over the top of a Post.

And then the Ship began to tighten the Cable, and to bring the Ship closer and closer to the Dock. And albeit the Strain was Great, so that the Cable Groaned and Protested, yet did it not break. And it brought us up to the Dock and held the Ship there.

And she said, It is Wonderful, Grandpa. I did not suppose that it was done in that Fashion.

For the Line was very small, and the Cable was very great.

And I said, The use of the Line and the Cable does involve a Principle whereof the Good God doth make Large Use. For He doth cast a Small Line, like the life of a Little Child, between us and our Ideal, and the Line doth

become a Cable of Habit and Conviction that moors us to the Infinite.

And she said, Grandpa, is that a Parable?

And I said, It is. And a Parable is a slender Line thrown across between the Real and the Ideal, and, mayhap, it shall draw after it Strong and Enduring Lessons that hold us fast to the Truth.

And she said, Grandpa, I think I partly understand.

And I said, I will write, and it may be others also will understand.

VERSE

The Call

MATTHEW sat at the customs
And fingered tribute debts;
The hands of the Sons of Thunder
Repaired their broken nets.
Those of Nicodemus
Caressed the Written Word,
And Luke, the loved physician,
To suffering ministered.
Thaddeus' hands were callous
With toil of peasant brawn,
And Peter's reeked of fish
As he strained in the chilly dawn.

Tastes and trades unlike,
Well or coarsely bred:
To each the selfsame Voice,—
"Follow Me!" it said.

STELLA FISHER BURGESS.

The Invincible Vanquished

(Valiant souls, recorded vanquished because their earthly quests revealed no Grail. . . .)

THOUGH written vanquished, they will always be
The Seekers, Searchers, and Invincible;
From death they rose with holy gayety
To find the Grail, that long-sought miracle.

Theirs is a wider search now, for the heaven
Is theirs, and all the stars, and ordered ways,
And God to all such vanquished ones has given
Armor unpierceable for Questing Days!

KATHRYN WRIGHT.

Rain Pools

THE rain shall make black music in the night;
But in the morning silence shall take hold
Upon it, hush it in dark pools where the light
Of torn leaves in it shall be shadow and gold.

And so our tears that run in loneliness
Shall be hushed round with peace; and we shall see
The broken beauties of our dark distress
Patterned in gleams of glad eternity.

BENNETT WEAVER.

The Farmer and His Church—Today

By Fred Eastman

THE AMERICAN FARMER of tomorrow will be either a peasant or a cooperator. If we judge the future by the strength of present trends, and without faith, we have little basis for anything except a forecast of peasantry. If we mix with present facts a faith in God and the latent powers of man, we may still have hope for something better. It is my purpose to sketch briefly the history of the farmer which has brought him to this crisis, to show the corresponding history of his religious institutions, and then to venture a prophecy of what lies ahead for both the farmer and his church.

The farmer has passed through three great epochs. He is now about to enter the fourth. The first epoch was the period of pioneering. That was the day of the frontiersman who cleared the forests, drove away the Indians, and built the first log houses. More than ninety-five per cent of the people in America in those days were farmers. They were a hardy crew, toughened by storms and physical hardships which few of this spoon-fed age could endure. They created this nation. Their representatives a little later formulated our constitution. They prospered then, for they could sell their superfluous crops to warring Europe at fabulous prices.

THE PIONEER PERIOD

The church of those days was a pioneer church. Its minister was an itinerant preacher who journeyed from settlement to settlement with a pack on his back and courage in his heart. He was newspaper and magazine as well as prophet to those pioneers. Often, too, he was the only school teacher they had. Church buildings were few and far between, and religious services were held either in homes or in the first rude school buildings, or in the open air. But for all its primitive equipment, the church had the rugged strength and vitality of those who made up its congregations.

Then came a change. The Napoleonic wars in Europe ceased. Europe turned its battlefields into wheat fields and the American farmers had no outlet for their crop. Prices broke, and tens of thousands saw their savings vanish in the deflation that followed. The industrialists in the cities, who composed less than ten per cent of the population, managed to secure a tariff from the government, and thus protected themselves—but the farmers received no such aid. On the contrary, they had to pay the increased prices for clothing and shoes and all other manufactured products, and pay them out of a reduced purse. The farmers grew bitter. They threatened to disrupt the government. After ten years of political and legislative warfare, they finally succeeded in getting the industrialists to accept a reduced tariff and allow some measure of competition from the outside.

There followed, from 1846 to 1861, a period of marvelous prosperity; a prosperity which continued, so far as the northern farmers were concerned, through the civil war.

Meanwhile, the westward migration had begun. The

lure of cheap land and fresh starts in life led farmers by the hundreds of thousands to sell their farms in the east, fit out covered wagons, scribble on their sides such mottoes as "Pike's Peak or Bust," and trek over the mountains toward the setting sun.

Thus began the second epoch, which we may call the homesteading period. Those farmers converted the great middle west from a wilderness to a prosperous collection of farms, villages, cities, counties and states. No other period in the history of mankind saw such rapid progress. Hordes of immigrants flocking to America's shores made more mouths to feed. Families lived on one farm homestead from generation to generation, and the population of any typical community was a fairly stable thing; it added many new members, but kept the old.

THE HOMESTEAD CHURCH

The church of this period was just as eager to root itself in the new communities as was the farmer. Each sect and denomination saw that an empire was building here; the Presbyterians and the Methodists and the Baptists and all the rest desired to shape that empire to their respective ideals and modes of thought. Hence they established home mission churches throughout the middle west—mission churches whose business was to grow up with the country, and to make their respective denominations strong in the new land. Denominational competition was keen, and it was altogether natural—although not wise—that three or four churches were started where there was room for the healthy development of only one. Nine out of ten of our present churches sprang from these home mission beginnings. It was not hard for a church to take root and grow in those days. Those farmers were religious stock; they were there to stay; they had an almost passionate eagerness to make their communities strong and clean; they appreciated the value of religion as a source of the spiritual power they needed; they had ambitions for their sons and grandsons to become good men and great—senators, governors, leaders in the professions. A stabilized population, made up of farmers of that sort, is the best soil in the world for the church. So the church grew and waxed strong.

SPECULATION AND MACHINERY

Next came the third, or speculative, period in American agriculture. It began with the development of the far west and reached its apex in the years of inflated land values at the close of the world war. In this period the farmers began to sell their land in the middle west and move still farther westward. Old homesteads were left behind; old community ties were broken; old neighborhood customs and recreations fell into disuse. Tenant farming began to take the place of owner farming. Machines multiplied, but men decayed. Schools and other social institutions found difficulty in making progress in a shifting population. Nearly every neighborhood of the country was divided into two main groups: oldtimers and newcomers. The oldtimers

were for shoving off upon the newcomers the increasingly difficult social problems of the community; the newcomers were insistent upon leaving the problems with the oldtimers. The tenant farmers felt that they were to be in the community but three or four years; it was hardly worth the trouble to get mixed up in the social life. Altogether too many of them took all they could get out of the soil and then moved on, leaving the community impoverished rather than strengthened because of their stay.

CHURCHES FOR TENANTS

The church during these speculative years had hard sledding. When the old families which had been its nucleus sold their land and moved away, it was left high and dry. In general it resorted to two ways of meeting the situation: pouring home mission money from growing city churches into struggling rural churches, and developing programs of rural recreation so as to make country life more attractive for young people, and to encourage them to stay in the country and build again that stabilized population so essential to the life of the church. Neither of these policies accomplished much, although more can be said for the programs of rural recreation and social service than for the policy of simply pouring home mission money into country churches. In the homesteading period there was a real need for establishing new churches with home mission money. The trouble in the speculative period was that home mission agencies still had the habit of meeting that need with planting new churches, and did not realize that the farmers were in a new period with new needs. They went on planting new churches and tying them together in groups of four and five and six and eight under the direction of a circuit riding preacher—a man who usually lived in a town where he didn't preach, and preached in the country where he didn't live—until the country became peppered with little one-roomed churches. These little churches were usually closed from twenty-five to twenty-nine days out of the month. On one or two Sundays in the month they held religious services consisting of a sermon, a prayer, a few hymns, and a collection. Their equipment was practically nil. A few of them may have been centers of spiritual power, but if so it was in spite of their system of operation rather than because of it.

THE CITY DRIFT

The churches which went in for programs of rural recreation and social service usually found a popular response. They met one of the real needs of the neighborhood. But even their most devoted admirers will hardly claim that they accomplished much in stabilizing the community. They made life more attractive, but they did not alter its drift. Men whose souls were groping for light in the midst of darkness, for understanding in the midst of confusion and the pull and haul of strange economic and social forces, found rural recreation and social service programs alleviating, but not much of a candle to guide their lives by.

Today the pioneering, the homesteading, and the speculative periods are all behind us. There is no new land to be settled; no new states to be homesteaded. Inflated land values have been punctured. There is some small shift back to the abandoned farms of New England, and here and

there in other sections of the country. But for the most part, farmers are not looking westward or eastward for better opportunities. They may find their present lot an unhappy one, but they do not have the solution that their fathers found: packing up and moving to cheaper land in the west. For better or worse, they know that they must work out their salvation where they are, or go into the cities. Last year, 649,000 of them left their farms and moved into the cities. Since 1920, 3,000,000 farmers have done the same. Today, less than 50 per cent of our population lives on farms.

For large numbers of farmers the present situation is intolerable. The startling figures for the hundreds of bank failures in the agricultural sections of America tell a story that cannot be glossed over. The stark and staring fact is that bankruptcy lies just around the corner for thousands of farmers. And bankruptcy means more than temporary financial embarrassment. It means children's education cut short without high school or college; it means broken homes; it means harder work and no rest for the farmer's wife; it means taut nerves that often break in insanity, as in the case of that poor Michigan farmer who blew up a schoolhouse last spring. The nation that permits the growers of its wheat and corn to fall into such a state is sowing a wind and will some day reap a whirlwind.

DATA ON THE PRESENT SITUATION

The farmer's church is also in a period of transition today. The careful and scientific surveys of the Institute of Social and Religious Research have given us twelve volumes of data covering every section of the country. Here are a few of the outstanding disclosures of those surveys:

Only one-fifth of the rural population of America goes to church.

Two-fifths of all rural churches are standing still or losing ground.

Seven out of ten rural churches have only a fraction of a pastor each.

One-third of all rural ministers must work at some other occupation in order to make a living.

One-fourth of all rural churches have no Sunday school.

One-fifth of all rural churches receive "home mission aid."

Of these aided churches, about 71 per cent are in active competition with other aided churches.

Some three years ago, Dr. Edmund deS. Brunner, director of these surveys for the Institute, estimated that the home mission boards were pouring about \$4,000,000 a year into rural churches in the form of subsidies, and that about \$3,000,000 of this went into little churches that were competing with other subsidized churches in the same communities. Moses Breeze once said that one proof to him that the church was divine was the fact that it stayed on earth and did business with so little business ability in it.

This condition of the farmer's church concerns more than the rural population of this country. Seventy per cent of all America's churches are rural churches. Our city churches for the most part draw their membership "by letter" from these rural churches. They draw their leadership from them, too, for the vast majority, well over eighty per cent, of the candidates for the ministry in theological

schools are students who come from rural or small town churches. The country church is, therefore, historically the foundation of the church in America and its present basis for both membership and leadership. When the foundation starts to crumble, it behooves those who live in the superstructure to take warning.

What of the farmer and his church tomorrow? Are

they going on further along the road of financial and spiritual bankruptcy? Will the farmer become a peasant and will his church follow him? Peasantry lies ahead for both of them unless—but that will be the subject of the next article.

A concluding article, "The Farmer and His Church—Tomorrow," will appear in an early issue.

Has the Russian Church Been a Martyr?

By Matthew Spinka

IT HAS BECOME the prevailing opinion that under the soviet regime the Russian church has been most cruelly persecuted and that the government has been bent upon a course of systematic destruction of Christianity. Is this opinion wholly correct? To know a thing is to know its history. That the Russian Orthodox church under the empire was thoroughly subservient to the tsarist autocracy is such a well established historical fact that there could hardly be a dispute about it. On that account all liberal movements for the half-century prior to the downfall of tsarism, having been well aware of the reactionary character of the church and of its part in upholding the absolutist system by its theocratic sanctions, were definitely opposed to it. Indeed, the left wing of the revolutionary parties became violently hostile toward that venerable institution. It might be expected that in case these radical parties should gain control of the government, grave changes for the church would inevitably follow.

REACTION AGAINST CHURCH INEVITABLE

Such was exactly the situation after the tsar's abdication. Even the provisional government found it impossible, in spite of its comparatively conciliatory program, to work harmoniously with the church. Many of the reforms projected or effected by this government met with open resistance on the part of the church authorities. It was therefore abundantly clear that any government whose program would be of a more radical nature would unavoidably come into a violent clash with the church.

The bolshevik group which in October, 1917, wrested the supreme power from the hands of the Kerensky government, was just such a radical group. The soviet authorities quickly pronounced upon the ecclesiastical problem by publishing, in January, 1918, their decree of separation of the church from the state and of the school from the church. Although liberty of conscience and freedom of worship were granted in a fuller measure than ever before, the church was separated from the state, and was deprived of the rights of a juridical person. Moreover, it lost, in common with the rest of property-owners, title to all property of whatever kind, the state support of the clergy, and the privileges of exemption from civil duties. Moreover, the secularization of the entire school system dealt the church another serious blow, for one-third of the total number of the schools of Russia, hitherto controlled by the church, now passed into governmental control. Later legislation

defined the matter of religious instruction of children and young people to the effect that all youth under eighteen years of age might receive such training privately, but only in groups of three or less.

THE THEORY OF STATE ACTION

In spite of the overwhelming practical difficulties into which the Russian church was precipitously hurled by this legislation which did not afford it a reasonable term of grace necessary for reorganization of its work on a basis of voluntary support, it could not be said that in theory the provisions of the decree of January, 1918, later confirmed by the constitution, were unjust. A communist state must as a matter of principle nationalize all property, and could least of all exempt the church from such a general measure; a thoroughly secularized state could not grant any special privileges to ecclesiastical interests, and could not permit religious instruction in public schools. In these latter measures, the American practice is not essentially different from that adopted by the soviet authorities. Nevertheless, the irksome limitations by which the teaching of religion to children and youth was restricted were contrary to the loud and oft-repeated profession of religious freedom. As such, this feature of the soviet legislation was unjust.

The church, through the patriarch and later the council which was then in session, pronounced the measures of the January decree acts of persecution, and when the government sought to put them into execution, anathematized all who should cooperate in such attempts. It organized brotherhoods for the defense of church property, and carried on both active and passive resistance to the governmental measures. During the period from 1918 to 1921, the strained relations between the two bodies amounted to a tacitly acknowledged war for ultimate supremacy. This particular struggle finally terminated, in 1922, in the defeat of the church.

INFLUENCE OF THE FAMINE

The governmental victory was brought about, strange to say, by the Volga region famine, which affected some thirty million people, of whom five millions died of starvation. The terrible calamity strained all the resources of the government; the church was not wholly inactive in the work of aiding the starving, but the state regarded the amount of aid rendered as incommensurate with its potential re-

sources. Finally, early in 1922, the central executive committee issued a decree ordering all "superfluous" church treasures to be converted into food for the starving, but expressly reserved all equipment necessary for celebrating services of worship to be left in churches. Patriarch Tikhon instantly replied to this decree by his proclamation affirming his willingness to surrender the unconsecrated treasures—as he had offered to do once before—but pronounced the removal of the consecrated treasures and their use for any other purpose than that of worship an act of sacrilege. He warned the church people that, in accordance with the canon laws, such acts were punishable by deposition from office in the case of a clergyman, or by an excommunication in the case of a layman.

As might be expected, a majority of the clergy heeded the patriarch's warning, and the attempts of the governmental authorities to remove the "superfluous" church treasures produced riots all over Russia. Official statistics report over fourteen hundred such bloody uprisings. The rioters were arrested and placed on trial for obstruction of governmental measures and in many instances were sentenced to death. The most outstanding of these cases of execution were those of Benjamin, the Orthodox metropolitan of Petrograd, and of the Roman Catholic ecclesiastic, Budkevich. Finally, even Patriarch Tikhon was arrested and his chancery was closed. The church found itself bereft of its chief executive.

LEGAL BASIS OF CONFISCATION

Again, it is difficult to argue that the action of the government was an overt act of persecution of religion or the church. The government's case from the strictly legal point of view was quite clear: all church property has been nationalized since 1917; the congregations were granted the use of the churches, but did not own them. These terms were clearly stated in the agreement entered into by each congregation upon obtaining the use of the buildings, and consequently each such congregation had acknowledged the legality of the nationalization of church property. When the government found itself forced by the necessity occasioned by the famine to use the treasures in an effort to save the starving, it claimed to have had clear right to do so. The patriarch, on the other hand, duty-bound to observe the canon laws in the discharge of his office, doubtless felt himself constrained to issue his fateful proclamation. His case would be immeasurably stronger if it could be clearly shown that the canons cited by him actually covered the case under consideration; unfortunately for him, it seems quite clear that they did not. The patriarch chose to interpret them in his own fashion to escape the necessity of strengthening the government by complying with the official requirements.

The result of the action of the patriarch was a schism within the church: a party of reformists protested against what it regarded as a ruinous misuse of the patriarchal office for political, anti-governmental ends. By methods which certainly were uncanonical, and what is worse, which cannot even be regarded as fully honorable, this party usurped the supreme executive office in the Russian church, and in a council convened in 1923 and "packed" by the adherents of the then dominant "reforming" groups comprising

three distinct organizations, deposed the patriarch, abolished the patriarchate, and established themselves in supreme power. When shortly afterwards the patriarch was released from prison, having signed his confession by which he freely acknowledged his former anti-governmental activity, and when the larger part of the church rallied about him, the schism was complete.

HOPEFUL RELIGIOUS GROUPS

Since then, the synodical party, which was organized from the three previous "reforming" groups, has lived a comparatively peaceful existence. This organization differed from the older groups in the fact that it pursued a much more moderate policy and that the character of its leaders was more praiseworthy. At present it comprises about 35 million adherents, and enjoys recognition of both the soviet authorities and of the eastern patriarchs as the legal representative of the Russian orthodox church. It is loyal to the government and complains of no persecution from it. Its temper is cautiously reformatory and on the whole it is by far the most hopeful element in the Russian Orthodox church. The same may be said of the 15 million "sectarians" who enjoy, according to their own in some instances enthusiastic testimony, greater freedom of conscience and propaganda under the soviet régime than ever before.

The patriarchal party within the Russian church, being the heir of the odium attaching to the former tsarist church as well as of the reputation for doubtful loyalty earned during the early years of the soviet régime, cannot be said to enjoy the measure of freedom of belief, worship and propaganda which the constitution professes to grant. The party is often grossly discriminated against, its leaders live constantly in fear of imprisonment, exile, or petty persecution. The "dictatorship of the proletariat" implies a very real systematic attempt to crush the formerly dominant bourgeois classes out of existence, and the patriarchal party within the Russian church is called upon to bear its share of suffering consequent upon this class war. The leaders of the patriarchal party are still regarded with suspicion engendered in the days when the anti-governmental policy was regnant in the church. It seems probable that in spite of its somewhat belated professions of loyalty to the present régime, the party will for a long time to come find it difficult to convince the government of its pacific intentions, and consequently will be denied the treatment accorded to other religious groups in Russia.

Arthur

By Joseph Fort Newton

JUDGED by any test, Arthur Nash was one of the great Christian personalities of our generation, as romantic in his methods as he was radiant in his spirit. By reason alike of his faith and his daring, he was spiritually influential to an extraordinary degree, and in ways far beyond our ken. Others talked about the golden rule; Nash lived it, incarnated it, proved it pragmatically, and dramatized it to show the people that it is a practicable way of life. The last triumphant ten years of his life revealed

a profound religious experience working itself out in a great industrial enterprise, in which sagacity and sanctity, love and skill were blended. The result was a demonstration of the truth that righteousness is common sense, and brotherhood good business.

Never have I known a man for whom a religious experience did so much, reminding one of the great pages of Christian romance. It seemed to remake the man, liberalizing his mind, discovering new capacities of which he had not been aware, liberating influences in him and through him which added another dimension to his personality, and transforming defeat into victory, confusion into power, until it almost needed a new psychology to account for it. Those of us who were near to him watched the wonder with joy and amazement, as the realization of God by the practice of brotherhood took shape in his heart and mind, unifying and transfiguring his character and his personality, evoking the strength of true gianthood and the simplicity of a little child.

If we may say that a man is religious in so far as he does what is expected, and a Christian in so far as he takes us by surprise, then, surely, if ever of any one, we may say that Arthur Nash was a Christ-man. He took a sweatshop and made it a sanctuary—in which a handful

of ordinary folk, of many races and religions, were woven together by the law of love. One day he announced a five day work week in his factory, in order that the mothers among the workers might have a day at home; another day he did the unheard-of thing of urging his workers to join the union; on still another day he went to Turkey to make friends with a folk little known and misunderstood. Some one called him "a showman of the sermon on the mount," and that is true; he did show us that Jesus saw straight and knew what he was talking about.

Withal he was so noble in his manliness, so lovable in his home, so utterly loyal in his friendship, so prophetic in his citizenship; so gentle in his strength, so wise and winsome in counsel, and so patient; so rich in insight and understanding, so exquisite in his sympathy—a man to know whom was a kind of religion, and whose memory is a consecration. There were three of us, drawn together in a comradeship of aims, ideals, and adventure, and welded by a great love—each knew only the Christian name of the other. There are still three of us, though one has run ahead over the hill and out of sight—but he left a shining path, having lived the eternal life in time, by the grace of One whose he was and whom he served.

Hail! and Godspeed!

An Even Exchange

By Charles M. Sheldon

CHARACTERS:

Rev. John King, D.D., LL.D., pastor of the Marble Square Presbyterian church, New York city.

Rev. Mark Ward, pastor of the Congregational church, Wide Prairie, Kansas.

Judge Rufus Hardy, chairman of session, Marble Square church.

Deacon Andrew Sanborn, Wide Prairie church.

I.

(Letter from Dr. King to his old college classmate and friend, Mark Ward.)

"MY DEAR MARK: I am glad we have kept up our correspondence through all these years, because what I am now going to propose to you will not come altogether as a surprise, or stun you completely, since you know something of my purposes and ambitions and I hope I know something of yours.

"Without building any approaches to what I have in mind, I will start right in with it.

"How about exchanging pulpits and parishes for six months? You come here to New York, you and your family, take my residence, enter into my church study, take up my program, get acquainted with my people and make a study of my problems. In exchange I will live with my family in your parsonage, study the problems of your church in your town, get acquainted with your folks and try to put myself into your place. All for six months. What do you say?

"And to make the exchange even all around, we will agree to exchange salaries. You told me last time you

wrote that you are getting \$1,800 and parsonage. I am getting this year \$7,500 and have the help of an assistant and a secretary. Besides, an extra \$1,500 for necessary books and library equipment as the need arises.

"You know me well enough to be sure that I am making this proposition in all good faith. But let me say, Mark, that I am more than eager to try this thing out. For fifteen years I have faced the big city and its problems, and have felt the need of other kinds of experience. I may be a dead failure as pastor and preacher in Wide Prairie. I believe from what you have written me in our correspondence kept up now ever since we left the seminary that your church presents greater difficulties than mine. I know quite well that you deliberately chose the small town and the western field, when you might easily have gone into a large city and had a large parish with what has been called a wider opportunity. I want very much to test myself out in your parish, and see if I could measure up to it. I'm not so sure about myself. On the other hand, I believe you will not have any difficulty in fitting in here, and you are just as well equipped as I am for the pulpit work. I know you, Mark, so don't try to make any small apologies.

"You will want to know how such an exchange can be made when the people in the churches are to be considered. Well, I have already sounded my session and while there is a little opposition or objection to it, on account of its unusual circumstances, the majority are willing to try it, and the people will give you a kindly welcome for their pastor's sake, and after they have heard you and become acquainted

with you they will like you and appreciate you for your own self.

"Now, Mark, old fellow, say you will. I won't agree to the exchange unless the exchange of salaries goes with it. Let's make it even, or not at all. When you come to lay the matter before your board of trustees or deacons make the most of what an opportunity your people will have to hear a city preacher for the same price as they pay theirs! What nonsense! You can preach better sermons than I can, and no one knows it better than I do. And think of what such an exchange will mean to your wife and children. In your last letter you hinted that Mrs. Ward was somewhat worn out with the steady routine of the parish work in Wide Prairie, and I can imagine how that might be in a town of that size—the monotony and—well, you probably know what I don't about all that. But during your six months here she will not be obliged to do the same things, and the change will interest her and give her a new lease of life. After all, change is rest very often, and this exchange, if we can bring it about, will spell new experience for all of us. You know our older girl is in Wellesley and the two younger can go on with their studies in your high school just as well as here. They don't object at all, and are looking forward to the journey, and you know that Mrs. King is a good sport and whatever else happens she will probably make up in Wide Prairie for all my failures.

"Say you will, and get ready to come on. It's an even exchange or nothing. Affectionately yours,

John."

II.

(Letter from Rev. Mark Ward to his old college classmate and friend, Dr. John King.)

"Dear John: Your letter spoiled a sermon. It came Friday as I was finishing what I believe was the best sermon I ever worked out, and it so upset me that I don't believe I can go on with it. I have been so excited ever since reading your proposal that Mrs. Ward thinks I will have to pitch horseshoes all day Saturday in order to fit myself for the Sunday work.

"I am going to do as you did, and come at once to the point in my answer just as you did in your proposition. In short, I will accept the invitation just as you make it. An even exchange or nothing. I haven't consulted my board of deacons who have charge of all pulpit supplies and of the pulpit service in general, but I think they will not object and I know the people will be willing, for I have at least trained them to become accustomed to some variety. Deacon Sanborn is the chairman of the board, and I will mention the matter to him, and he will present it to the board at a called meeting tonight. I will wait to hear of their decision before I mail this off to you. Under our rules their decision will have to be laid before the church members, but they will accept the proposal in good faith, I am certain.

"Now, I understand that Mrs. Ward will not have to know all about your Ladies Aid and other societies the minute we get out at the Grand Central, and that she will not be expected to bob her hair or get a vanity box when I buy our tickets. She has not done that here, and while she is ready to do whatever the exchange calls for and is won-

derfully excited over the adventure, there are certain things I do not believe she would agree to even to live six months in your little village. But to be entirely frank with you, John, that last sentence of yours about Mrs. Ward decided me to accept your offer. We have been out here fifteen years, a long time for this small town. I believe the people like us, and I know Mrs. Ward is more than liked, but she has borne the burden of this work with me so long and so faithfully that I can see signs of wear and specially tare. I ought to spell it 'tear,' for often of late I have detected a look on her dear face that meant not discouragement over this parish, but a longing for a change. The place is so small and local—but I do not mean to discourage you or your dear wife. Besides it is only for six months, and an experiment in clerical programs.

"As to the salary, I hesitated at first. Then I remembered your never to be forgotten generosity in the old seminary days, and the delight you always took in giving away your last cent to me when I was in the hospital and couldn't pay for a nurse. I will accept the salary part of the exchange, on condition that you do not put any conditions on my use of the extra money.

(Later. Sunday night.)

"At a called meeting of the church this evening, Deacon Sanborn put the matter of the exchange between you and me before the church, and the members voted to accept the recommendation of the deacons that the exchange be made, to begin when we are ready. You will find our parsonage comfortable, even if it is somewhat small. I have a little study room in the church, with a window looking out on the rolling prairie, and there is a horseshoe space in the back yard of the parsonage, a thing that I suppose you can not duplicate in your residence at 127th street. After all, John, I don't quite see how this is going to be an exact 'even exchange' but time will tell. I am too excited to write any more, and it all seems like a dream, or would if I felt that I was asleep. But I was never more wide awake.

Affectionately,

Mark."

III.

(Seven months later. Letter from Judge Rufus Hardy, chairman of the session of the Marble Square Presbyterian church, New York city, to Deacon Andrew Sanborn, of the Wide Prairie Congregational church, Kansas.)

"My Dear Deacon Sanborn:

"Your frequent letters during the exchange of our respective pastors have been very interesting, and I have taken the liberty of sharing most of them with other members of our session. Dr. King himself, of course, has written me of his experiences, and has been very frank about them, but I have welcomed your own expressions of the conclusions you have reached, as corroborating to a great extent Dr. King's estimate of his own service at Wide Prairie during the unusual experiment of this exchange.

"According to Dr. King himself, he believes that he has failed to measure up to the demands of a small town parish. The thing that has seemed to discourage him the most has been the number of struggling denominations in Wide Prairie. From your own statement I understand that in a small town of less than five thousand people there are more than twelve distinct denominations, each fighting for an

existence. The matter of a large number of religious sects in a city like New York does not seem to enter into the problems of the city pastor, but I can see how in a small and local community that fact might prove to be a constant source of irritation and concern. At least that is what Dr. King has written repeatedly about his summing up of his own experience.

"Another matter that seems to have weighed on Dr. King's heart is the tremendous task that confronts the pastor of a small church in a small town to interest the people in the world outlook. A series of sermons that he used with us on world problems seemed to interest a few of your people, but he says that to his mind they fell flat after the first curiosity to hear a city preacher from New York had faded out. I understand from your own frank judgment of Dr. King as a pulpit man that he failed to touch the hearts of his hearers as your own pastor has done. That is one of the criticisms that his own people here in Marble Square have made oftener than any other. I am, of course, not expressing any general complaint of our church, but I have often wished myself that Dr. King with all his splendid qualities was as emotional as he is intellectual. The two factors seldom go together in equal quantities, but when they do, we get ministers of rare power.

"I regret that Dr. King is closing his service at Wide Prairie with so much disappointment about himself. Perhaps he did not fail at so many points as he imagines. He says in his letters to me that he is not big enough for a place like yours. He has repeatedly written about his wonder that any man would have the courage and ability to remain fifteen years in such a town. He has spoken many times of the splendid group of church members that have been so kind and loyal. He has made many friends, and Mrs. King has been well liked, as you have said so often, but on the whole I know that our pastor is returning to us here with the feeling that his six months have simply proved to him that the rural or small town pastorate is tremendously greater than the city.

"You have known from previous letters how Mr. Ward has succeeded here during the six months that was agreed upon by the churches. Dr. King told us before he left for Kansas that your pastor was a rare preacher. We have found that everything he said is true. He has delighted us all with his warm, spiritual, wholesome gospel. It was, of course, impossible, for any man, no matter how gifted, to enter at once into all the details of a large city church. But Mr. Ward won the love and respect of all of us. He did not try to imitate Dr. King or do the impossible. He spent a great deal of his time in personal parish work, and I think our people were really hungry for just that thing. As the years have gone on, Dr. King has been drawn more and more into social and public duties and is a member of so many committees and organizations that personal visitation and personal acquaintance have been almost impossible. Most of our members never see him except on Sunday in the pulpit. We respect and believe in him, but somehow—I am writing very plainly—we feel the need of a pastor even more than a preacher. We have heard preaching all our lives, and know what we ought to do as well as he does, but we get hungry for the personal touch. Mr. Ward gave us that, and we feel grateful exceedingly. You have a rare

man, brother; hold on to him and do more for him, for he is not found in every small town.

"With best wishes to you and the church,

Very cordially yours,

Rufus Hardy."

IV.

(Letter from Deacon Sanborn to Judge Hardy.)

"In summing up the results of the exchange between your pastor and ours for the six months they agreed upon, I think it is fair to say that Dr. King finished his time with us here, a very much discouraged man. I do not blame him for this feeling, but as the time went on, he simply lost heart over the *smallness of this Wide Prairie*. I am putting it in italics because *he* did. The wonder he expressed every time I met him was that any man would give his life service in a town that had twelve different denominations in it, all struggling for life. He said repeatedly that the knowledge of that fact confronted him every time he got up in the pulpit. He gave us some wonderful sermons and was personally liked. His wife was very agreeable and not at all stuck up because she was the wife of a New York minister at the head of a big church. But we can understand how the conditions here in Wide Prairie would affect a man used to the wide spaces of America's largest city. I could see all the time that he could not shake off the depression that the overlapping of denominations caused him. He tried to get the different ministers to discuss the question of some form of union of forces, but I am sorry to say they were more or less jealous of him.

"We are sorry that Dr. King is going back with more or less of a distressed mind. He did the best he could. We felt that he had not been in the habit of doing much parish work and we did not expect it of him, but Mr. Ward has all these years endeared himself to us by that personal acquaintance which we have come to take for granted. I don't think we have thought enough of our pastor. We shall be ready to give him a warm welcome when he returns. We understand that he has been well liked, and we shall be interested to hear his story of his experiences.

"With best wishes to you and the church,

Sincerely yours,

Andrew Sanborn."

V.

(Note from Dr. King to Mr. Ward. The end of a long letter.)

"Well, Mark, old boy, I am sorry. I was a failure in Wide Prairie. The place was too big for me. I mean that the problems that face you out there are a hundred times bigger than any I face in New York. How you have stood it for fifteen years is a mystery to me. Your people are pure gold. They stood my intellectual discourses like martyrs. I came back here a sadder and I hope a humbler man. My people fell in love with you and your splendid wife. I wish we were a team here together, you to furnish the heart, and I to furnish the — but what's the use? The 'even exchange' was everything but even. All I got out of it was six months' experience finding out how small a man I am. But I love you more than ever and want to be a better minister and pastor for what we have done.

Affectionately,

John."

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VI.

(Note from Mark Ward to Dr. King. End of a long letter.)

"You have been too hard on yourself. The people here liked you and your wife and enjoyed the splendid sermons you gave them. The denominational rivalry that broke your heart has broken mine for fifteen years, but it begins to look as if the end were in sight. Since I returned home we have had a mass meeting of ministers and churches and business men and it begins to look as if something like a union of forces would be possible. Perhaps some of the seeds you sowed have led to this. I am giving you credit for it.

"You will not object if I take the extra salary I have received from the Marble Square treasurer and lay it by

as a nest egg to go into the new town community hall along with the amount the business men and the different churches are putting into the proposed merger of religious interests. I don't know a better way to use this unexpected income. After all, John, I think the exchange was pretty even. At any rate, we both learned a lot about the other man's parish. It wouldn't hurt more ministers to do what we did, but I don't imagine many of them will. Meanwhile love to you and yours always from

Your old classmate and brother,

Mark.

"P.S.—Mrs. Ward's health was never better. She looks six years (not six months) younger. She reveled in New York. What a great place it is—for six months!"

British Table Talk

London, November 1.

THE REVELATIONS made by the mayor of Chicago are not treated very seriously here. Even those who habitually take a grave view of Anglo-American relations cannot suppose that the agitation begun by Mr. William Hale Thompson has anything more than a local and temporary significance, being a move in a game, the chief end of which is not revealed to us.

The Mayor of Chicago

We have many sins to our score, but among them we cannot find any tampering with the history which the American children learn. Indeed, as I have said before, the paradox seems to be this: we are credited with teaching American children to take the British side in the story of the revolution, whereas in our own schools quite definitely we are taught to sympathize with the American side. We learned by heart the great and noble protests made by Pitt and Burke and Fox. In any case there does not seem rhyme or reason in any attempt to work up feelings which belong to the past. When I remember that I was honored by being invited to preach in an American church on the 150th anniversary of the declaration of independence, I cannot but think that Americans in general, as our folk in general, are inclined to set their faces to the future. By the grace of God the two nations will learn to cooperate as two forces with two traditions and two destinies, yet with a common witness to certain great human causes. But perhaps my preaching on July 4th was part of the horrid plot. We too have our William Thompsons no doubt, but they have not yet reached the stage of becoming vocal. Perhaps they are less dangerous when they speak.

* * *

The Ecclesiastical Arena

There are no signs that the controversy upon sacraments is flagging. Bishop Barnes has been likened to a modern Luther; certainly he has nailed his theses to the door and is prepared to stand by them. His proposal, that the validity of the sacramental doctrine which he condemns shall be tested under suitable conditions, has not been welcomed with any cordiality. It recalls too much the test of prayer which Tyndall proposed should be carried out in a hospital. It is claimed for the most part that English churchmen are unwilling to let their sacramental experience, which is a real one, be defined too rigidly. But, if the columns of the press are any guide, there is ample evidence that a widespread anxiety is felt among the laity;

certainly no controversy in our time has roused so many churchmen to take their pen in hand, or to mount the platform. Those who take the matter seriously are probably a minority, but they are a weighty minority. Meanwhile it is definitely stated that the archbishop of Canterbury does not mean to resign; in a weighty letter yesterday he declared that the bishop would certainly enforce the provisions of the new prayer book measure. Here I imagine we shall find the material for the usual British compromise. The bishops will discover some means of reassuring the critics of the measure that they are determined to regard it as the limit of concession. "Thus far shalt thou go and no farther," they will declare. If the objectors were convinced that the bill was not a step toward something else, but a final rule, they would probably raise their protest, and then accept the measure. That is what is likely to happen. So it comes to pass that for the first time in many years the laity are becoming familiar with the varied interpretations of holy communion.

* * *

And So Forth

The chancellor of the exchequer will receive £4,000,000 from the estate of Lord Iveagh, who has left many public bequests, including some very fine masterpieces for an art gallery in Hampstead. . . . The new film of the life of Christ has been seen only by a few officials, I believe. I doubt very much whether any film of this kind will receive a welcome from the churches. They welcomed Ben Hur, but they will look with very different feelings upon any attempt to set forth the life of Christ. . . . The life and letters of Conrad except for the opening chapters I found disappointing. But the book is very valuable in showing how much this great writer drew upon his own experiences. There was in him an imagination of a peculiarly sensitive character dealing with the remembrances of his early life. His books are in reality almost always autobiography. The curious student of literature may compare him with Masfield and Tomlinson, both of whom owe much to their adventures, remembered in tranquillity. . . . The action brought against the use of the stadium at Wembley for greyhound racing has at least made clear as daylight that this modern "sport" is nothing more or less than a debauch of gambling. Meanwhile the Jockey club has given its blessing to the "totalisator," a method much in vogue in the dominions. The book-makers do not like it. The chancellor is considering it. . . . The terrible storm of last week brought disaster to the fishing villages of west Ireland. In one

village all the bread-winners are lost. . . . The loss of the Mafalda off the coast of Brazil shows one of the drawbacks of the modern press. The numbers of the missing were represented as 900, 600, 30 and so forth. In former days we should have heard nothing till the final news was verified; now we hear

all kinds of tentative reports. . . . Today the municipal elections in the provincial boroughs take place, but except for a few exhortations to non-Socialists to beware there has been little to tell of any great interest in these most important elections.

EDWARD SHILLITO.

BOOKS

The Colonel Ends War

The Man Who Would Save the World. By John Oxenham. Longmans, Green & Company, \$1.50.

TO JUDGE John Oxenham's new novel by the usual criteria of fiction would be beside the mark. When it is understood that this is a novel without a feminine character, except one or two figures in the background, it is obvious that it is something exceptional in the field of fiction. The story is that of a British colonel, who had made a tremendous reputation in the war and had won every decoration from the V. C. down, who becomes profoundly impressed with the desperate condition of the world with its selfish industrial and international struggles, and who dedicates himself to the task of saving the world single-handed by calling it back to God. His method is to travel about in a large automobile which is virtually a house on wheels, speaking to the throngs that flock to hear him, adjusting labor disputes, and distributing a medal bearing the inscription:

Our Father in Heaven,
We pray Thee to send into our hearts,
And into the hearts of all men everywhere,
The Spirit of our Lord Jesus Christ.

He became the best known figure in the world, and following his tragic and sacrificial death the British government issued a declaration that, "assured by bitter experience that armaments inevitably lead to war, Great Britain decides to disarm as speedily as circumstances will permit." The other nations were invited to follow the example, and they did.

This sounds remarkably simple. To argue about the practicability of the method would be almost as much beside the mark as to discuss the merits of the book as fiction. Mr. Oxenham, I judge, is trying neither to write a novel nor to construct a practicable plan for the reconstruction of society. He is trying to say just one thing: that the salvation of the world depends not upon schemes or programs of any kind but upon the infusion of a new spirit, the spirit of Jesus, into the hearts of individuals. He will be satisfied, I think, if he can convince his readers that no new and better order can be brought about by the devices of statesmanship or diplomacy unless the Christian spirit of friendliness and brotherly love can become dominant among the masses whose personal attitudes must be the final determinant of national policies. The peoples cannot live together in peace and harmony unless the people are the kind of people who have both the capacity and the inclination to live together in that way. The ease with which the colonel in this book won converts to his idea and set the whole world to praying for the incoming of the spirit of Christ suggests the author's optimistic belief that the problem is chiefly that of making an effective appeal to the latent goodness and sanity that is already in men. I do not want to argue about the question as to whether such an appeal could be effectively made by a retired colonel dressed in a monkish robe decorated with the insignia of valor, or whether the distribution of medals would be a means of grace. These are essentials in the story but are only incidental to the thesis which lies back of the story. The

thesis is that the campaign for peace must begin with the reconstruction of the attitudes of individuals and that there is enough slumbering virtue in men to provide this reconstruction and to save the world if it can only be awakened and brought into action.

WINFRED ERNEST GARRISON.

Books in Brief

THOUGH he has been a minister for thirty years and rector of St. Paul's American church in Rome for twenty, Rev. Walter Lowrie says that he has written only two sermons. The one of them, which he has published in a little volume entitled *THE BERTH OF THE SWIN CHILD* (Longmans, \$1.00), with an introduction as long as the sermon, is evidence that the public has lost something by his indisposition to print. The text is Virgil's fourth eclogue, which pope Innocent III took as the text for a Christmas sermon six centuries ago. The argument is that, while the historical facts of Christianity cannot be dissolved into myth, myth has a positive value in the embellishment of religion.

Twenty-eight carols, with music and appropriate pictures, several of them in colors, are included in the volume of *CHRISTMAS CAROLS* edited by L. Edna Walter (Macmillan, \$2.00).

Among the real poets of the younger generation is John Hall Wheelock, whose *THE BRIGHT DOOM* (Scribner's, \$2.00) presents an interpretation of life as tragic in many of its details but good in its total sum and final issue. These lines from a Harvard Phi Beta Kappa poem show both the quality of his style and the curve of his thought:

Pilgrims and outcasts between birth and death,
Scanning the frontiers of the night for news;
Probing the atom; challenging the cell;
Knocking at every gate and every door
Of the inexorable silences;
Wondering; doubting; grieving; worshipping—
Perplexed before the mystery of things . . .
Yet be assured indeed that all is well
And the truth greater than we dared to dream. . .

And as for Him

Whom we have sought beyond the stars in vain,
Perhaps He may be nearer than we know.

The thirty poems entitled *DIMPLE DIGGERS* by Robin Christopher (Elm House, \$2.00) have nothing to do with Christopher Robin, though there is more than a glimmer of imitation in the author's pseudonym, in the general tone of the verses, and in the first line of the first poem, "When I was very young." They are good children's poems, but they do not exhibit quite the immortal genius of Milne for deep simplicity.

A clever information game for clever people is presented in *WHO AND WHAT*, edited by Samuel Hopkins Adams (Boni & Liveright, \$1.00). The point of the game is to identify the persons, places and things which are described in a series of whimsical and paradoxical paragraphs. Good entertainment for a group.

The life of Daniel Crosby Greene, the first representative

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of the American board of commissioners for foreign missions in Japan, is told in *A NEW ENGLANDER IN JAPAN*, by his son Evarts B. Greene (Houghton, Mifflin Co., \$5.00). Greene spent forty-four years in Japan, from 1869 to 1913, covering the meiji era, the transition from the feudal to the modern period. He was one of the first to oppose extraterritoriality and to sympathize with the ambition of the Japanese Christians for an autonomous church. He was a mediating influence in the controversies and tensions which came in the nineties when the new theology began to filter into Japan. Besides throwing valuable light upon the development of the Christian movement in the island empire, the biography presents an interesting pic-

ture of Boston in the early decades of the nineteenth century, of Harvard, Yale and Andover seminaries, and of the staunch old defenders of Calvinistic orthodoxy who were far from being the crabbed Puritans that they are sometimes considered.

THE WOODCUTTER'S HOUSE, by Robert Nathan (Bobbs Merrill Co., \$2.00), is a cool, green, fanciful tale, an idyll, a phantasy, done with a fine sense of the value of words and imagery and a delicate feeling for atmosphere; a book not easy to classify or describe, but good to read and leaving one with a grateful feeling of relief after the hectic frenzies of problem fiction.

W. E. G.

CORRESPONDENCE

A Question of Public Morals

EDITOR THE CHRISTIAN CENTURY:

SIR: On October 20, 1927, The Christian Century has an editorial of three half-page columns entitled "Puritan and Democrat," in which they say, "Speaking before the Rock River conference of the Methodist Episcopal church, Doctor Clarence True Wilson, secretary of the board of temperance, prohibition and public morals, counseled his hearers to vote for any candidate who is pledged to the dry cause whatever his other convictions and whatever his reputation may be." The paper then purports to quote me as saying, "If rumors of dishonesty have been broadcast about the dry candidate do not let that deter you from giving him your support. The government has judicial processes by which it can sieve out those who are really dishonest."

Of course, no such words were ever uttered, no such thought was ever entertained, and not a sentence was spoken upon which an intelligent and an honest man could have hung such a conclusion. This is not the first time that this paper has thus misrepresented temperance workers and has declined to make corrections or publish denials. This false representation of what was said just borders on the libelous. The man who got it up knew that he was making a tissue of falsehoods and did it with great care so as to avoid libelous responsibility.

What we said, in reviewing the temperance situation of the year was: "We congratulate this conference and the people of Illinois that in a complicated case and a three-cornered fight they did not allow themselves to be confused in the moral issues of the last campaign. Smith was a reputable and high-toned dry; Brennan was a disreputable and unscrupulous wet. They both received their nominations on a clear cut wet and dry issue. A little while before the election and after the primaries had selected the candidates, both received money for campaign expenses from a source and in an amount that was not justifiable. When accusations are flying thick and fast, a voter ought not to throw down his candidate or his principles, because of accusations that may be false that are hurled by his opponent for office. We owe something to our champions. If Smith was at fault in taking campaign funds forbidden, the senate committee will bar the doors against him, but even then we should be glad that we did not let the wets of the world crow over the repudiation of prohibition in the state of Illinois and the election of a wet who pledged his followers that he would annihilate the Volstead act and get resubmitted the 18th amendment. The third candidate, who was also dry and could have come into the fight at the primaries, by the introduction of himself only confused the situation; and, as the chief issue was wet or dry, other things being equal, the dries did right in standing together and electing a dry representative."

With most of your editorial I am in hearty agreement. I have never advocated an immoral man or measure in order to accomplish something else. Doing evil that good may come

is not our doctrine. While I could sign nearly everything in your editorial as my personal belief, I do protest against your hanging it on me when I never said any of the things attributed to me in your editorial.

I should be obliged if you would state to your readers that I utterly repudiate the sentiments attributed to me. There were various papers in Chicago, that had representatives there, which published my remarks and not one of them ever attributed any such sentiments to me as your editorial intimates.

Washington, D. C.

CLARENCE TRUE WILSON,
General Secretary.

[On receipt of Doctor Wilson's statement, The Christian Century approached six representative members of the Rock River conference to ascertain whether they believed that the report of Doctor Wilson's speech on which the editorial in question was based had been as misleading as Doctor Wilson claimed. Of the six, one had not been present at the meeting. One had been present, but so occupied in other duties that his recollection of Doctor Wilson's speech was too confused to permit him to pass judgment as to what had been said. The essential portions of the replies of the other four follow.

From a minister whose interest in civic reform movements is widely known:

Replying to your inquiry relative to the alleged statement of Dr. Clarence True Wilson made at the Rock River conference and quoted by The Christian Century, viz: "If rumors of dishonesty have been broadcast about the dry candidate, do not let that deter you from giving him your support. The government has juridical processes by which it can sieve out those who are really dishonest," will say that the quotation is almost letter perfect and absolutely correct in thought. I heard Dr. Wilson make the alleged statement and protested in my own mind. It was received by the conference with ominous silence.

From the pastor of one of the largest Methodist churches in Chicago:

I heard the address to which you refer. I was on the platform and had a part in the meeting. The report in the editorial is a fair conclusion to be made from the remarks of Dr. Wilson. . . Dr. Wilson said that moral charges should be ignored as against wet or dry sentiments and that other processes should deal with political graft and corruption. You need not be nervous over this case. It surely is too plain to ever cause any trouble.

From a pastor who is also chairman of one of the important standing committees of the conference:

The words do represent the substance of what Dr. Wilson said. I sat in the audience and heard Dr. Wilson say substantially what The Christian Century reports that he said. I

am willing to say that to Dr. Wilson either in public or private. I am willing to say so in any court of the land. Such is my testimony.

The fact of the matter is I am inclined to believe that Dr. Wilson went even further than the editorial in question reports. In trying to justify the anti-saloon league in their support of Frank Smith he said something like this: "Whatever you do, vote for a dry. The government has juridical processes by means of which it can weed out the dishonest drys that are elected." (These words just quoted are taken from memory and merely express his thought as I recall it. They are, as you see, a shade stronger than those of the editorial.) In effect, he asked us to hand over our civic conscience to the United States senate or the supreme court in all matters of public morals except those relating to prohibition. That is a thing which no conscientious citizen of a democratic state could possibly do.

I am astounded at Dr. Wilson's flat denial of a position which he unmistakably took in public.

From a member of the conference holding an official position in the denomination at large:

My memory of the exact words which Dr. Wilson uttered at the Rock River conference is not, of course, reliable. I would not say that the words which were used in your editorial were the precise words he used, but beyond any possibility of contradiction he did speak substantially to that effect. He may not have referred to rumors of dishonesty, but he did say in substance that, if it were a choice between a dry candidate who was under suspicion of corrupt methods and a wet candidate who was under no such suspicion, it was the business of the drys to vote for the dry and let the proper authorities deal with the question of campaign or other questionable methods. The implications which are back of your editorial were, clearly and beyond any chance of denial, in his words.

The Christian Century desires to do Doctor Wilson no injustice. It is glad to print in full his version of what he said in the meeting in question. In view, however, of this testimony from other clergymen who were present at the time we can see no reason for believing that the intent of Doctor Wilson's speech was misrepresented in our editorial, or that the conclusions drawn therefrom were unwarranted.—THE EDITORS.]

Another Action Taken by the Universalists

EDITOR THE CHRISTIAN CENTURY:

SIR: I note with interest your editorial, "Universalists Meet the Test." May I call your attention to another matter, which was not featured so prominently, but which seems to me at least of equal significance. I quote from the published minutes of the general convention held in Hartford, Conn.:

The adoption of resolution 7, a memorial to the President and senate of the United States in support of the Briand proposal, was moved and seconded. Rev. E. Dean Ellenwood of Rhode Island moved to amend by striking out the words, "except for defense in case of actual attack." The motion was seconded by Rev. Lewis R. Lowry of Ohio and adopted. The resolution was then unanimously adopted.

In view of the discouragements which come to some of us in our efforts to secure more international good will, this action of the convention is very heartening. I believe that a few years ago it would have been very difficult to secure the adoption of the resolution as presented originally. That those present unanimously voted to strike out the above clause quoted is to me significant of a great change that is taking place in the minds of citizens of our country in reference to this great curse of war.

In the interest of absolute accuracy, perhaps the fact should be noted that this was at the very close of the convention when

a large number had already left for their homes and yet enough were present to make the action notable.

Philadelphia, Pa.

H. E. BENTON.

THE SUNDAY SCHOOL

Lesson for December 4. Lesson text: Isaiah 5:1-12.

Divine Dividends

"WHAT do I get out of it?" is the great American question. Isaiah here makes the very interesting suggestion that God has a right to get something out of it. God has an immense investment in every human life: food, air, water, sunshine, the marvelous machine known as a human body, functioning perfectly. Spiritually God has an even greater investment: poetry, music, beauty, good parents, the church, Jesus Christ. A thousand servants gather our fruits, operate our boats and trains, manufacture what we need, leap forward to obey our slightest wish. We are debtors to all the past, to all the present, and our obligations extend to the far future. Civilization—with governments, schools, churches, libraries and fruitful fields—is the result of others' toil, unselfishness and devoted imagination. Heirs of all the ages, we are debtors to all ages.

We are being told that if it were not for the social influences that play upon us, the best person in our group could not possibly develop a personality better than that of the average house cat. Even the boasted Nordic would cut a sorry figure if reared from earliest infancy in the African jungles. But God is in heredity as well as in environment; he has a heavy investment in every one of us. What dividends is he likely to realize?

Now, God wants spiritual dividends. His reward is found in courage, fidelity, generosity, nobility in his sons and daughters. Phillips Brooks once said—and it was a very brave word then—"All that God wants is for his sons to become real men, and his daughters real daughters." God wants just what every father wants: his son to be every inch a man.

Take your own case; you are an average American citizen. You have a solid and ordered government, you have a lovely land, you have an excellent school system, you have free churches, you have libraries and colleges, you have abundant food, shelter, light and air; you have all the improvements of modern civilization. More than these, you have an open Bible, the right to worship God as you please and the supreme heritage of the life of Jesus. What dividends is God getting out of your life? Is he looking for grapes and finding only the sour, disappointing grapes of selfishness and sin?

But God has his dividends also. Out in China, at this difficult hour, stands a man whom I am proud to call a friend. He is bringing peace and harmony into the situation by his wise and unselfish counsel. All men trust him because of his blameless life. He is doing more good than an army of men. Think of it, only one man, but unlimited in power. Asking nothing for himself, doing all he can for the Christ whom he loves. God gets his dividends. In thousands of humble lives God finds his dividends in the people who are true, devoted, rich in service and loyal in every attitude. The vineyard is not entirely fruitless.

JOHN R. EWERS.

Contributors to This Issue

FRED EASTMAN, professor, Chicago theological seminary; author, "Fear God in Your Own Village." This is the first of two articles on the condition of the country church in America.

MATTHEW SPINKA, lecturer on eastern church history, divinity school, University of Chicago.

JOSEPH FORT NEWTON, rector Memorial Church of St. Paul, Overbrook, Philadelphia; author of "God and the Golden Rule," etc.

CHARLES M. SHELDON, famous author of "In His Steps" and many other books.

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NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Christians of East and West to Meet At Jerusalem Next Year

In the spring of 1928, beginning March 24, and continuing through Easter day, April 8, 200 men and women, representing Christians of every nation and race, will assemble on the Mount of Olives, outside Jerusalem, for an enlarged meeting of the International Missionary council. This council is the direct successor of the continuation committee of the World Missionary conference held in Edinburgh in 1910. Its membership has been enlarged for this third meeting by increasing the representatives from so-called mission fields, two-thirds of whom are to be nationals of the countries from which they come.

Methodists of Danville, Ill., Have New Building for United Church

St. James Methodist church, Danville, Ill., is a result of the union of First church and Kimber church, which union was effected eight years ago. At that time an agreement was entered into that a new building upon a new site would be erected. Under the leadership of Rev. Harry McPherson, \$125,000 was secured in pledges, and under the present pastor, Rev. T. N. Ewing, appointed four years ago, the \$350,000 church has been brought to completion, and it was dedicated Oct. 16 by Bishop Hughes.

Historic Stones in New Chicago Church Building

First Presbyterian church, now erecting a great new building under the leadership of its pastor, Rev. W. H. Boddy, has been collecting stones from a number of historic churches and cathedrals of the old world and this country which will be embedded in the Chicago structure. Among these are: an arch stone which was placed in Chester cathedral, Chester, England, in the 12th century; a stone from St. Olave's in London, a church which escaped the great London fire; one from St. Andrew's, the oldest Presbyterian church in Toronto, and stones from Nazareth, Beth-lehem and Jerusalem. There will be used also a beam from old Fort Dearborn, Chicago, presented by the Chicago historical society; this will be placed in the ceiling of the cloister.

Dr. Jenkins Returns to Pulpit Following Serious Operation

It is good news to the thousands of friends of Dr. Burris A. Jenkins, of Kansas City, Mo., that he has recovered from his recent serious operation for the amputation of his right leg, and has returned to his pulpit ministrations at Linwood Christian church of Kansas City. His first sermon since his forced vacation was preached Nov. 6. Dr. Jenkins expected to resume his customary schedule of activities Nov. 13.

Dr. Hendrix, Retired Bishop, Dead at 80

Dr. Eugene Russell Hendrix, retired senior bishop of the Methodist church, south, died at his home in Kansas City on Nov. 12. His health had only recently failed. As pastor, college president and

bishop, Dr. Hendrix' service covered a period of more than half a century. He retired in 1922 because of his age. Dr. Hendrix was first president of the federal council. Hendrix college at Conway, Ark., was named in his honor.

Drew Seminary Will Ask Two Million Dollars

On Sunday, Nov. 6, Drew theological seminary, Methodist institution at Madison, N. J., entered upon a campaign for \$2,000,000 for increased endowment and new buildings. The opening of the campaign commemorated the founding of the seminary on Nov. 6, 1865, sixty years ago. Long handicapped by inadequate endowment, Drew seminary has maintained its high place among the great theological schools of the country only by the unceasing efforts of President Ezra

Squier Tipple who has been compelled each year to raise from 50 to 75 thousand dollars to meet the necessary current expenses of the seminary. Under the leadership of President Tipple and Rev. Franklin H. Clapp, graduate of Drew of the class of 1903, who has been engaged as endowment secretary, the seminary will seek to secure \$1,500,000 for endowment, \$300,000 for a new library building, and \$200,000 for an apartment building for married students and missionaries on furlough.

Dr. Straton's Faith-Healing Under Fire in New York

The faith-healing services of Rev. John Roach Straton, pastor of Calvary Baptist church, New York city, have been facing fire from two sides—from the city health department and from "a leading atheist"

Student Y. M. C. A. Now Major Department

THE STUDENT WORK of the Y. M. C. A. in 700 colleges and universities, 200 preparatory schools and 50 theological seminaries of the United States and Canada is celebrating its fiftieth anniversary this fall under the greatest stimulus since the movement was launched at the Louisville international Y. M. C. A. convention back in 1877. This stimulus is the assurance of an enlarged measure of self-government as a major division of the Y. M. C. A., co-equal in status with the home division, under the jurisdiction of which it formerly existed as a department. Action toward this goal has just been taken by the national council of the United States at its fourth annual meeting in Chicago. The change will not become completely effective until a constitutional amendment is ratified next year.

TO BE LED BY DAVID R. PORTER

But David R. Porter, internationally known senior secretary of the former student department and new executive secretary of the provisional student division, is authorized to go ahead with plans to make the student work vital as never before in the new tides of life and thought that are surging through the colleges. Already such student leaders as Henry P. Van Dusen, E. W. Warrington, C. B. Loomis, Harry Bone, O. R. Magill and C. D. Norton are working in the new organization. The total traveling staff has more than doubled in the past six months. And the evolving change in government has the best wishes of such friends of the student movement as John R. Mott, Sherwood Eddy, James C. Baker, G. A. Studdert Kennedy, former Governor William E. Sweet, Henry Sloane Coffin, Charles W. Gilkey, Reinhold Niebuhr, Harry Emerson Fosdick and Kirby Page, all of whom are giving time personally to the work of the Christian associations.

"The action of the national council is sure to mark a new day in the student Y. M. C. A. work," Mr. Porter declared. "The unanimous approval of the striking new plans for a student division will strengthen the forces of righteousness and

vital, reasonable religion in every American college. Present-day student criticism of moral standards and religious ideals is far better than the indifference of an earlier day.

"The enlarged plans make possible not only expansion but an improved quality of leadership, cooperating to the full with the college faculties and the churches. Never in the fifty years of the student work have students responded more heartily to the interdenominational, interracial and international ideals of the whole Y. M. C. A. movement."

Francis A. Henson, student president of the national council of student associations—a representative group of students which has for eight years been recognized by the national council as spokesman for the student viewpoint—said: "We are exceedingly grateful for this action of the council. I hope it may be a new day in the Student Christian movement of the United States and in the whole Y. M. C. A. brotherhood."

ACTION PREVENTS SPLIT

In its September meeting, the national council of student associations heartily welcomed the proposed division status for which in principle they have been contending for over four years. Thus there seems to be a happy and promising outcome of the organizational impasse which led in June of this year to resignations of committee and staff. Both student leaders and general Y. M. C. A. leaders are delighted with this promise of liberty which insures a continuation of the broad fellowship of the whole Y. M. C. A. movement.

The national council of student associations also advocated a measure to counteract the growing materialism and "realism" of the colleges. "The greatest need," it declared, "is a restatement of religious truth in terms compatible with the best knowledge and the most scrupulous intellectual honesty." Experimentation was urged to find methods to solve the issues arising out of "changing standards of marriage and relations of men and women, conflicts between racial groups and industrial and international relations."

who is characterized as the pastor's "arch foe." Unflinching in his stand that his healing services are of a divine nature,

Dr. Straton struck back at Dr. Louis I. Harris, health commissioner, who threatened prosecution if he heard the pastor

was treating anyone with communicable diseases, and Charles Smith, president of the American association for the advancement of atheism, who demanded Dr. Straton's arrest for practicing medicine without a license. "If Dr. Harris had been on earth at the time of Jesus and the apostles," Dr. Straton declared, "I suppose he would have tried to stop their divine work."

Correspondence from the Pacific Northwest

Portland, Oregon, November 12.

THE PACIFIC NORTHWEST is a province apart. "The Covered Wagon" has made this plain on the screen. Divergent motives sent some men to California and others to Oregon. As a rule

The Siskyou get rich quickly, while the Barrier latter sought homes with the natural accompaniment of schools and churches. The 'forty-

niner complex dominated California for many years, while the missionaries who settled Walla Walla and the Willamette valley gave to the civilization of the northwest certain characteristics which it retains today. And just south of the forks in the westward trail the Mormons built an empire of their own, which differed in important particulars from the other two. Each has affected and continues to affect the others. On the coast, the Siskyou interposed an effective barrier to cheap and easy intercourse, whether commercial or social. Today motor vehicles operating on paved roads, airships carrying mail, passengers and express, and uniform wireless telegraph service bid fair to overcome the barrier. But so far the coast is not a unit. Neither great half can speak for the other. Religiously the northwest is a cross-section of America, especially of the trans-Mississippi states. All the major communions are represented and many smaller bodies as well. On the coast there are many missions, some of which have every appearance of prosperity. These preach "the four-square gospel" in some form. In the older valleys, overchurching is the rule, but in the remoter regions there is an appalling scarcity of churches, Sunday schools and ministers.

Rift in Dry Ranks

Severe attacks upon the efficiency of Roy Lyle, prohibition administrator for Washington and Oregon, are being made, mainly on the ground that he has placed some unfit subordinates in service. Washington authorities have declined to disturb him and his foes are now attempting to oust him through the medium of the civil service commission. He is supported by the anti-saloon league, the W. C. T. U., Senator Wesley L. Jones and most people of dry inclinations who think he has been unusually successful in his efforts to enforce the law. Chief of his opponents is Congressman Albert Johnson of Hoquiam, who gave his name to the restrictive immigration law. He is joined by the dailies of wet proclivities and by some dries who are mostly residents of southwestern Washington.

Bigger and Better Churches

The dedication of University Temple, Seattle, on October 16, is encouraging evidence that the frontier era of poor churches is coming to a close. The new structure cost \$300,000 and occupies the

middle third of a block 480 feet long. It is owned by the Methodists and lies across the street from the campus of the University of Washington. The pastor, Dr. James E. Crowther, is best known as the author of the pageant "The Wayfarer." He has definitely sought for beauty in the arrangement of the interior and for a continuity of symbolism in the windows. The order of service used indicates a predilection for the ritualistic. Later units will provide for religious education and for work with college students. Another notable event with similar significance was the dedication of a new edifice by the Rose City Park Community church (Presbyterian) of Portland. This organization, in a history of only 18 years, has come to have a membership of over 1,100 and a Sunday school enrollment of about the same. Rev. Donald W. MacIver is the pastor.

Producing Preachers

Except for Methodist institutions at Denver, Colo., and Salem, Ore., all the theological schools of the western states are located around San Francisco bay. But lines of communication run east rather than south, so that most northwestern preachers go to eastern seminaries for training. So many of them accept desirable pastorates near those schools that church leaders here are greatly concerned over the proper manning of the work. Partly because of this, and partly for doctrinal reasons, the Western Baptist theological seminary has just opened its doors in Portland. It will occupy the new educational building of the Hinson Memorial church, and the pastor, Dr. John Marvin Dean, who has recently been called from Pasadena, will act as president. The institution will be strongly fundamentalist.

And So Forth

Dr. Edward H. Pence, who has been for ten years pastor of the Westminster Presbyterian church in Portland, has accepted a call to Fort Street church, Detroit, where he served previous to coming west. Dr. Pence has been prominent in the council of churches and in community work as well as in his own denomination, so that the vacancy he leaves will be hard to fill. . . . Recently President Coleman of the Northern Baptist convention has been holding meetings in the interest of the benevolent program of his church. The Congregational ministers have been assembling to meet Dr. F. L. Fagley of the commission on evangelism and to discuss the enrichment and deepening of worship. . . . The recent death of Dr. S. Hall Young, veteran missionary to Alaska, caused special regret here. He had lectured in our cities within the past year. Seattle is the unofficial capital of Alaska, and events in that vast and sparsely peopled territory hold a special interest for this section.

EDWARD LAIRD MILLS.

Rev. Philip Yarrow Leads in Chicago Anti-Crime War

An examination of Chicago's morals, to be undertaken in the light of an elaborate tabulation of offenses against public and private decency, has been launched under the leadership of the Illinois Vigilance association, of which Rev. Philip Yarrow is head. An inquisition is asked for in which all civic societies, public officials, church organizations and leading citizens generally will be selected to participate. In Dr. Yarrow's opinion, there are four

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Great Speakers at Toronto Baptist World Alliance

Among the speakers scheduled for the meetings of the Baptist World alliance, to be held in Toronto, June 23-29, 1928, are Hon. Charles E. Hughes, Dr. T. R. Glover and Dr. W. Y. Fullerton.

Bishop Kinsolving's Health Improved

Rt. Rev. George H. Kinsolving, Episcopal bishop of Texas, has returned to Austin much improved in health, according to the Living Church. Bishop Kinsolving suffered a severe fall several weeks ago, and the effects of this accident together with persistent ill health, have prevented his performing his full quota of tasks.

Dr. Ladd Thomas Heads Church Federation

Rev. J. S. Ladd Thomas, pastor of First Methodist church, Germantown, Pa., has been elected president of the Philadelphia church federation.

Baptists of New York State in Successful Financial Drive

Last year, when Baptists of New York met in convention an indebtedness of \$75,000 hung over the organization. This year, at the convention held in Elmira last month, President A. W. Beaven—minister at Lake avenue church, Rochester—announced that through a strenuous campaign \$55,000 of this indebtedness had

been wiped out, all outside loans had been paid off and the year is closed for the first time in five years "keeping within the budget and having a balance." President Beaven brought recommendations for an entire change of policies, which were adopted unanimously by the convention. This involves the making of the promotional work a department of the convention instead of a separate board. It put New York state in complete harmony with the general promotional board of the denomination.

Chinese Nationalist Government Forbids Persecution of Religious Sects

The Chinese Nationalist government passed a regulation Nov. 10 guaranteeing religious freedom throughout the nationalist territory, which includes more than three-fourths of China. The regulation prohibits interference with or the persecution of any persons on account of their religious beliefs. This action was taken as a result of the petitions submitted to the government by the Chinese Christian bodies in consequence of the anti-Christian agitations fomented by communists last spring. The government also instructed the military commanders to evacuate the Christian educational and Y. M. C. A. properties in order to permit the missionaries to resume their functions.

Former Methodist Publishing Agent Dies

Rev. Henry C. Jennings, for 24 years an agent of the Methodist book concern, first as an agent for Cincinnati and Chi-

cago and then as general agent for the church, died at Garfield hospital, Chicago, Nov. 10, at the age of 77. Dr. Jennings' home was in Portland, Ore. He came to Chicago in October to attend the Rock River conference, a few weeks ago. Since Dr. Jennings retired as head of the book concern, in 1920, he has held the post of agent emeritus.

New Y Building for Negroes in Dayton, Ohio

A new Y. M. C. A. building for Negroes is being proposed for Dayton, O., to cost about \$200,000.

Episcopal Primate Accepts Brotherhood Leadership

Rev. John G. Murray, of Philadelphia, presiding bishop of the Episcopal church, has been elected honorary president of the Brotherhood of St. Andrew, and has accepted.

Long Island Episcopalians Raise Million for Hospital

From October 21 to 31 the Episcopal churches of Long Island, N. Y., under the leadership of Bishop Ernest M. Stires, carried through a campaign for a fund of a million dollars for a new building for St. John's hospital, and at a victory dinner the securing of \$965,085 was announced. The balance required has been promised by the men and women of the campaign organization.

Minneapolis Baptist Church Dedicates

Judson Memorial Baptist church, Minneapolis, Minn., dedicated its new build-

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ing October 23, with Dr. Justin Wroe Nixon, of Brick Presbyterian church, New York, delivering the sermon of dedication. It was under Dr. Nixon's leadership that the church was organized many years ago. A week of special services made the event a memorable one. Rev. Howard A. Vernon has served the Minneapolis church as pastor the past four years.

New Head for New York Sunday Schools

Dr. W. G. Landes, a widely known Methodist layman of New York city, has been elected general secretary of the New York State Sunday school association.

Universalists of Norwood, Mass., Observe Centenary

With impressive services, members of First Universalist church of Norwood, Mass., led by their pastor, Rev. J. D. Brush, celebrated the centennial anniversary of the founding of the society, October 22 and 23.

"Centennial Week" at New Lisbon, O.

The Church of Christ at Lisbon, O., observed Nov. 13-20 as "Centennial week," the date November 18 marking just 100 years since the famous pioneer Disciple evangelist, Walter Scott, baptized at Lisbon his first convert under the preaching of his new formulation of "the ancient gospel."

Long Time Pastor Becomes Professor of Theology

Rev. Dr. George Summey, for 24 years pastor of Third Presbyterian church, New Orleans, moderator in 1925 of the general assembly of the Presbyterian Church in the United States, has been called to the chair of systematic theology in Austin seminary, to take the place for a year of Dr. Arthur G. Jones, whose health has recently broken down. Dr. Summey has received leave of absence from his church to take up this work at once.

Dr. Simon P. Long Heads Lutheran Bible School

The new president of Chicago Lutheran Bible school is Dr. Simon Peter Long, pastor for many years of Wicker Park Lutheran church of this city. He has served on the board of directors of the school for some time and has been one of the most enthusiastic and tireless promoters of its operations.

Minneapolis Lutheran Churches Organize Great Union Choir

Some time in January 400 members of 29 church choirs of Norwegian Lutheran churches in Minneapolis and St. Paul will combine in the presenting of a concert. The combined choirs have organized as the "Twin Cities Lutheran Choir."

Rhode Island Baptists in Cooperative Evangelism

Some of the leading Baptist churches of Rhode Island have been conducting a 15-day cooperative evangelistic campaign. Among the speakers leading were Dr. J. C. Massee, Boston; Rev. Johnston Myers, Chicago; Rev. Samuel Russell, Boston; Rev. Frank M. Swaffield, Somerville; Rev. Eugene D. Dolloff, Dorchester; Rev. David Miller, Brooklyn; Rev. Ralph E.

Stewart, Attica, N. Y.; Rev. Walter Woodbury, Melrose, and Rev. Arthur B. Strickland.

Episcopalian Youth of Chicago Seek Great Cathedral for City

Chicago needs a cathedral to compare with the cathedral of St. John the Divine in New York and that in Washington—this is the belief which has inspired Episcopal young people of Chicago to launch a movement looking toward the erection of such an edifice. To further demonstrate their zeal for such, these young people recently presented a check for \$2,800 to Bishop Charles P. Anderson at a special service. Commenting upon the

movement, Bishop Anderson said: "The young people of Chicago will be the ones who will bring about a new cathedral for Chicago."

Cleveland Ministers Declare For Eradication of War

Twelve ministers of Cleveland, O., among them Rev. F. Q. Blanchard, Dean Thomas W. Graham, of Oberlin college, Archdeacon G. F. Patterson of the Episcopal diocese of Ohio, Rev. Louis C. Wright and Rabbis Goldman and Silver, took occasion on Armistice day to prepare a statement of their convictions on war and peace. This article was published in the Cleveland Plain Dealer, and says in

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World's Sunday School Meet at Los Angeles

The statement was made in a recent issue that the 10th convention of the World's Sunday School association would be held at Washington, D. C., July 11-18, 1928. This was in error. The meeting is to be held at Los Angeles, on the dates indicated.

Brown University Features Vesper Services

A series of vesper services are being held this year at Brown university in the college chapel, on Sunday afternoons. President W. H. P. Faunce, of Brown, and Rev. W. L. Stidger, of Kansas City, are in charge of the first two services, Nov. 20 and 27th. During December, musical programs will be featured.

Famous Vatican Choir to Tour This Country

Sixty choristers from the Roman basilicas of St. Peter and St. John Lateran, regarded as one of the greatest polyphonic choirs in the world, arrive this month at New York city and will visit about 100 cities of the country during their stay. Their first concert will be given in the Metropolitan opera house, New York, and they will appear in Washington Nov. 30. The ages of the members of the choir range from 6 to 60.

Death of Rev. Samuel M. Crothers

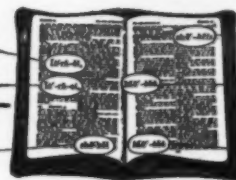
The death is reported, on Nov. 10, of Dr. Samuel McChord Crothers, one of the best known Unitarian churchmen in the country. He was 70 years old. Dr. Crothers, author of a score of books, had served as pastor of First Parish church, Cambridge, Mass., since 1894.

Liberals Meet in Joint Session in Chicago

The Chicago Forum council, the National Federation of Religious Liberals, and the World Unity conference met in joint session at Stevens hotel, Chicago, Nov. 18-20. Among the speakers were Prof. Carl S. Patton, Prof. Fred Merrifield, Dr. Curtis W. Reese, Mr. Fred A. Moore, Mr. Horace Bridges, Dr. George W. Allison and Rev. A. W. Palmer of Chicago; Rev. John H. Randall, Mr. Stanley High, Mr. James Weldon Johnson and Mrs. Anna Garland Spencer, of New York; Rev. A. W. Wishart, of Grand Rapids; Rev. Charles P. Connelly, of Rockford; Dr. R. C. Dexter, of Boston; Mr. Jesse Holmes of Swarthmore and Mr. P. W. Kuo of China.

Dr. Van Dyke, at 75, "Neither Optimist Nor Pessimist"

Celebrating his 75th birthday anniversary, Nov. 11, Dr. Henry van Dyke finds himself neither an optimist nor a pessi-



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mist. "I am not an optimist," he said, "for there's too much evil in the world and in me. Nor am I a pessimist; there's too much good in the world and in God. I am rather, I suppose, a meliorist, believing God wills to make the world better, trying to do my bit to help, and wishing it were more. At 75 a man can't expect many more joyful surprises. But I can still enjoy music and books and good talk." Dr. Van Dyke is hopeful of writing "something which has not been said." He was eager to praise the work of Struthers Burt, Ernest Poole and James Boyd, all of whom studied under him at Princeton university. "I am more proud of them than of what I have done," he said. "They all deal with modern themes, but not one of them has broken the old tradition of clean thinking and decent writing."

Wisconsin Minister Returns To Early Charge After 18 Years

Rev. G. A. Bird was called to the Methodist pastorate at Fennimore, Wis., 25 years ago, and after serving there for 7 years went to the church at River Falls, Wis. Now, at the request of the Fennimore church, he is being returned to his former field. Mr. Bird is praised as preacher and pastor in superlative terms by the River Falls chamber of commerce and the esteem of the Fennimore congregation is evidenced by their recent demand for their former leader.

Dr. Stone of Chicago Called to Head McCormick Seminary

Dr. John Timothy Stone, for 17 years pastor at Fourth Presbyterian church, Chicago, has been elected president of McCormick theological seminary of this city. His election was unanimous. Dr. Stone, returning from a trip to New York, met with the board, and asked time for thorough consideration. "The urgent and unanimous call extended to me," he said, in a signed statement to the board, "compels thoughtful consideration, thorough investigation, extensive counsel and prayerful meditation. The inner urge which reveals God's will, can alone determine my conclusion. I must ask you to await such deliberate prayerful decision which the importance and honor of the choice and responsibilities involved warrant."

Western Theological Seminary Celebrates

Nov. 16, 1827, Western theological seminary, established by the general assembly of the Presbyterian church at Pittsburgh, began its work by enrolling a class of

four students. On Nov. 15 of this year, the centenary of its founding was celebrated at First Presbyterian church, Pittsburgh, in which the first classes met.

Dr. H. H. Stiles Closes Long Pastorate at Altoona, Pa.

Rev. Howard H. Stiles closed a pastorate of 33 years at Second Presbyterian church, Altoona, Pa., on Oct. 30.

Scranton Church House Dedicated Without Financial Appeal

A great building and accessories costing \$320,000 have just been dedicated by Elim Park Methodist church, Scranton, Pa., under the leadership of Rev. J. M. M. Gray, without any financial appeal. The building just dedicated is to be used for the educational and social activities of the church.

New England Presbyterians Plan Unity Meeting

The New England Greater Presbyterian day is planned for an earlier date this year than usual, Dec. 13. Among the leaders present will be Dr. Kyle, moderator of the United Presbyterian church, and Dr. Speer, moderator of the Presbyterian church, U. S. A. The morning and afternoon sessions will be held in First Presbyterian church, Boston, and the evening meeting in the Scotch church.

Prayer Meeting Services Over Radio

Rev. W. L. Stidger, of Linwood boulevard Methodist church, Kansas City, recently resumed the broadcasting of his prayer meeting services. Last year this broadcast reached a radius of cities including such distant points as Salt Lake city, Palm Beach and towns in Saskatchewan, Can.

Friends to Teach Youth in War Ideals

At the Baltimore yearly meeting, on Nov. 1, of the Religious Society of Friends, with members in Pennsylvania,

Maryland, Virginia and the District of Columbia, the following memorial was adopted and directed to be sent to the President of the United States and others: "This society views with apprehension the tendency manifest in our country to increase our military and naval defenses and to educate the youth of the nation in our high schools and colleges for war. It is our firm conviction that our people should be educated for peace. We believe that the peace of the world can only be secured by forces of good will. We so appreciate the sanctity of human life that we object to the use of war in settling disputes between nations, believing that it is opposed to the teachings of Jesus and the vital principles of the Christian religion. We therefore urge upon our government that it take steps promptly to accept the proposal to submit all questions arising between this country and France to arbitration, as proposed by Premier Briand, and when this is done that this principle and method be extended to all other nations."

Dr. Coffin Says Bible Needs No Theories as to Its Inspiration

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Bible," said Dr. Henry Sloane Coffin, of Union theological seminary, in a sermon preached a week ago. "Every man," he continued, "should find out for himself the divine source of the Bible's words. When we read the book, do we need some chatterbox to tell us, 'This is sublime'? Telling does not help those who know. Does Jesus need to tell us he is the Christ? His credentials, though they were only himself, were sufficient. Life's best things are beyond telling. We don't need to be told when we are in the presence of the beautiful." Going to modern life for an example, Dr. Coffin said: "When a book has to be advertised by comments of distinguished critics it is a sign that the publisher and author are not yet sure of the book's value—that they are not sure of the ground it stands on. Imagine any one writing a blurb for such an obviously excellent work as Shakespeare's 'Hamlet.' It would be ridiculous. And I would as soon think of writing a defense of the Bible as I would of writing a defense of the sun."

"The Gospel for an Age of Prosperity" Reprinted

The article by Prof. R. W. Frank, of McCormick theological seminary, entitled "The Gospel for an Age of Prosperity," has been reprinted from *The Christian Century* in booklet form by the Wichita council of churches, and may be secured from the council at 6 cents per copy.

Pope Gives Miter to First Japanese Catholic Bishop

On Oct. 30 Rt. Rev. Gennaro Haya-saka, the first Japanese in the history of the Roman Catholic church to be made a bishop, received the miter, crozier, ring and gloves, emblematic of his office, from Pope Pius XI in an imposing consecration ceremony at St. Peter's.

Lutherans Launch Campaign in Chicago for Clergy Pensions

Lutheran leaders of the country gathered in Chicago recently for a series of meetings at which was formally inaugurated a campaign for a four million dollar pension fund for clergymen of the United Lutheran church. It was launched at this particular time, for it is exactly 410 years ago that Luther nailed his theses to the church door at Wittenberg.

Guntur College, Lutheran School in India, Prospering

Last year the Lutheran mission college located at Guntur, India, enrolled about 450 students, being then a second-grade college. This year, having raised its standard to first-grade, the school is taking care of more than 600 students.

Methodist Women's Mission Gifts to Reach 40 Million Mark

It is predicted that the gifts of the woman's foreign missionary society of the Methodist church will total more than 40 millions this year, according to Mrs. O. N. Townsend, vice-president at large of the organization. This is the 57th year of the society's history.

Oklahoma Conference On Religion

On Dec. 5 and 6 there will be held at the Huckins hotel, Oklahoma city, the

second annual state conference on religion. This conference is the follow-up of the conference which was held in Oklahoma city last year to consider ways in which the state institutions of higher learning could cooperate more fully with the religious forces of the state in the advancement of the spiritual welfare of the people. This year it is planned to make the scope of the conference much broader and to make its subject the religious conditions of the state. The results of special studies of the rural situation in Oklahoma; the use of school houses for religious purposes throughout the state and special conditions in selected counties and urban communities

will be presented. Rev. S. Parkes Cadman, president of the Federal Council of churches, has been invited to address the conference at one of its evening sessions on "Present Tendencies in Religion."

Disciples Lose Able Woman Leader

News comes of the death Nov. 11, in her home at Lexington, Ky., of the death of Mrs. Ida Withers Harrison, long an influential leader in the counsels of the Disciples of Christ fellowship. She was a member of the board of managers of the United Christian missionary society for years, and her judgment had weight in all matters of importance to the Dis-

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